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UNIVERSITY OF ILLINOIS

JANUARY, 1939

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Editorial Notes:—What Every Preacher Needs; The Minister in 1939; "More Dogma, Please"; Pray for Israel; American Helping Japan? Dr. Erdman on "Conscience"; The Founder's Week Conference; A Rare Book; Moody Day..... 243

Classroom Notes on Expository Preaching.....	W. H. Griffith Thomas.....	245
A New Year's Prayer (Poem).....	Emma Tharp Hale.....	246
Expository Preaching.....	Frederick D. Niedermeyer.....	247
Revival—Then and Now.....	Will H. Houghton.....	248
John Wesley (Poem).....	William Clews.....	248
Moody and Preaching.....	Herbert Lockyer.....	250
The Beautiful Snow (Poem).....	Alice Hansche Mortenson.....	251
Christianity's Debt to Archaeology.....	J. A. Huffman.....	252
The Language of the New Testament.....	Edward Yoder.....	253
"In Spirit and in Truth" (Poem).....	Olive Weaver Ridenour.....	254
Table of the Believing Patriarchs.....	Gerardus Outhof.....	255
A Great Aspiration.....	M. E. Ritzman.....	256
What Is Expected of a Preacher?.....	William Evans.....	257
The Clergy and the "Word Business".....	Carl F. H. Henry.....	258
"I Have Christ" (Poem).....	Warwick Aiken.....	258
An Experiment with Tithing.....	Helen Miller Lehman.....	259
A Pastor's Prayer (Poem).....	N. E. Sinninger.....	259
The Institute Library.....	Elgin S. Moyer.....	260
Greek Word Studies.....	Kenneth S. Wuest.....	260
Youth Page.....	Elizabeth Andrews Houghton.....	262
Missionary Department.....	William H. Hockman.....	264
Our Monthly Potpourri.....	Clarence H. Benson.....	269
Truth Illuminated.....	William Norton.....	274
Practical and Perplexing Questions.....	Grant Stroh.....	276
International Uniform Sunday School Lessons.....	Harold L. Lundquist.....	278
For Sermon and Scrap Book.....	William Norton.....	286
Evangelistic and Bible Conference Fields.....	Ernest D. Christie.....	292
Book Notices.....		295
Institute and Alumni.....	William M. Runyan.....	300
W-M-B-I.....		303

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# MOODY MONTHLY

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January, 1939



## Music Training at M.B.I.

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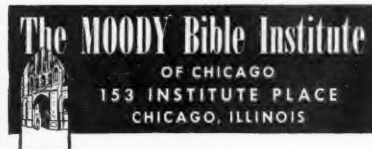
"I consider the Music Course of the Moody Bible Institute to be the most comprehensive and thorough to be found anywhere for those wishing to train for active Christian service."

While the Institute is not a conservatory, present day instruction in gospel and church music meets the advanced music standards of recent years. Two courses in music are available to students regularly enrolled in the Day School: General Course-Music and the Music Course. Both courses may be completed in two years.

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# MOODY MONTHLY

JANUARY, 1939

## EDITORIAL NOTES

As we enter the year we must be conscious of the fact that the only hope for this world of darkness and despair is the gospel which has been committed to us. This is a day of confused voices. The voices of business leaders can be heard mingled with the voices of statesmen, educators, and economists. But all of these have had their say and the world is getting "no better fast."

It is time for the preacher to speak up, but not in wavering tone or in worldly terms. It is not that the preacher is to study and preach politics or economics. It is that he is to study and proclaim the Word of God and the gospel of His grace!

Judgment, reform, renewal, and revival must begin with the people of God. So we exhort the preacher, and trust he will pass on to others the exhortation, "Let's go back to the Bible." The year toward which we have turned our faces will hold for us blessings never before experienced and power never before realized, if we in dependence upon the Holy Spirit thus call the people to a new faith in and a new proclamation of the Bible as the enduring, quickening Word of God.

\* \* \*

This was the title of an excellent article in a recent number of *The Atlantic Monthly*. Dr. Bernard Iddings Bell, the writer, now preaching canon at "More St. John's Cathedral, Providence, was for a time professor of Religion at Columbia University. He comments on the general ignorance concerning religious things among college students, and further says:

"Nor have my many and delightful contacts with university professors revealed that the situation with them is different from that among their students. Why should it be? The faculty are only the undergraduates 'a little later on.' If they knew next to nothing about Christianity when they were candidates for the primary degree, and if they have received no adequate instruction in religion as their scholarly studies progressed, they are sure at the last to be, though learned doctors in this or that, as ignorant as babies about religion.

"This, in point of fact, almost all of them are. I have heard more astonishing absurdities about Christianity from grave dons in faculty clubs than in any other place where men and women of intelligence meet together. They were not with malice attacking Christianity. They were only talking ignorant nonsense about it."

Here are some revealing passages which every preacher should ponder:

"It is no more proper for preachers

to give out their own bright guesses about God or man than it would be fitting for a chemist, in his teaching of a class, to substitute his own speculations, however brilliant, for the principles of the science.

"He is also guilty of self-punishing folly, since no man, however clever, has the wit to think up enough bright ideas to carry him through a year's routine of preaching, much less that of a lifetime. He either repeats himself, as certain of our popular preachers do *ad nauseam*, or goes hunting about in

### What Every Preacher Needs

By the Editor

Spiritual life—  
A will to work—  
Sense of the fitness of things—  
Sense of appreciation—  
Sense of limitation—  
Sense of humor—  
Sense.

search of other people's clever ideas, to be used without acknowledgment; or else, if he be both dry and too honest to crib, he stops preaching about religion, having no more to say on that subject, and looks within for clever ideas on all sorts of other topics: politics, literature, the drama, novels, poetry, and so on, which he dresses up, each with a few tags of religious verbiage, and delivers for the entertainment of the customers. And if he does this last he is all too apt further to stultify himself by rationalizing his action, assuring himself that he is illustrating the 'wide scope of religion' by the breadth of his sermon topics and the variety of his treatment of them."

With apologies to *The Atlantic Monthly* we borrow still further; because it is worth repeating and because it may carry more weight than if some others of us said it:

"Christianity is a doctrine, to be believed, concerning a God, to be believed in; or it is not worth bothering about. The general public, finding next to no doctrine taught from Christian pulpits, and weary of beautiful ideas and sentiments spun out of the void, has simply stopped going to church.

"A second reason why there is so little preaching of doctrine is that a great many preachers themselves do not know what the great, agreed

teachings of Christianity actually are.

"That is partly the fault of the institutions which prepare preachers for their job. I recall the remark made not long ago by a distinguished European scholar who had traveled observantly in this country. 'The American theological college,' he said, 'pays little attention to theology. Instead, it gives a disproportionate deal of time to two things: "religious education" and "Christian social service." With some difficulty, I have managed to find out what these are. "Religious education" seems to be the art of imparting to others the moral and devotional implications of a dogmatic religion no longer existent. "Social service" seems to be the advocated application to society at large of ethical principles the validity of which is not of necessity to be acknowledged in one's private life.' There is no fault to be found with religious education, provided one has a religion in terms of which to educate. Nor is Christian social service a thing to be neglected, provided one has a Christian philosophy on the basis of which one desires to construct and manage society. As derivatives of theology, both have meaning; as substitutes for theology, they are empty wind.

"Be that as it may, a vast number of clergymen do not know what are the accepted principles of the Christian religion. If they are persuaded that they should preach doctrine, they do not even know where or how to begin doing it."

We thank Dr. Bell and praise the living God for this article, and pray that it may open the minds of many preachers. The article, by the way, was in the October *Atlantic*. And now for a paragraph from Dr. Bell with which we close:

"To Scripture and tradition, then, preachers must of necessity go in search of those Christian principles which alone form a basis for sound morality and decent religious emotion: the things that men live by, the God whom they know and trust.

"And if a preacher says 'No'; if he thinks himself wiser than his ancestors, let him by all means go on preaching; but let him be honest, and not continue to do so from a Christian pulpit."

\* \* \*

It is being urged that Sunday, January 1, be set apart as a day of prayer for Israel. We are deeply in sympathy with the plan, and we hope the day will find many Christians on their faces before God on behalf of God's ancient people.

How frightful the persecutions which have befallen the Jew in the last few years! Some races, hitherto con-

sidered cultured, have given evidence that civilization is only a veneer and that just beneath the surface are the old raw hatreds of other days. There are elements which are pagan and others only pseudo-Christian which need to read again, "Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. 122:6).

\* \* \*

It is commonly charged in some quarters that we are partners with Japan in enslaving China because we are furnishing Japan some of its raw materials for war munitions. One **America Helping Japan?** Christian nation like America would deliberately supply oil, trucks, planes, and scrap iron to Japan, knowing that these things will be used for the looting of China.

It is not at all impossible that the very scrap iron which America is selling to Japan today, will be the shells used on our own soldier boys not many months hence, as arrogant little Japan continues to dream of world conquest.

Tell your senator and congressman you are for peace in the Far East by refusing the munitions of war to a bloodthirsty aggressor.

\* \* \*

Some modern scholars have discredited the Bible for many people by showing how much high ethical teaching is to be found in sacred books of other religions, but this only confirms Romans 2:14, 15 R.V., "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

The following comment was written by the late W. J. Erdman:

"One thought out of this may be considered, that in the sacred books of oriental religions should be found very fine and noble sentiments concerning moral conduct, for they are simply the transcript of what is already written in the heart of man.

"The writers meditated on that work of the law and expressed their sentiments in varied poetic or philosophic phrase, but all was of the natural man. They were not given by inspiration of the Spirit of God as is claimed for the Scriptures of the Old and New Testaments. They all teach salvation by works, by such doing of 'the works of the law,' but salvation by grace through Jesus Christ required a new and objective revelation wholly unknown and even distasteful to the natural man."—F.E.

\* \* \*

Last November, the Moody Bible Institute received a letter from a minister in Virginia who made reservations for a group of fourteen ministers, whom he intends to send to the Founder's Week Conference. He feels that the blessing they receive will be carried back to

their churches, and the entire country will feel the influence of it. Isn't that splendid? Perhaps there is some layman who could select and send a few preachers? It might mean revival. Pray that it may.

One unusual feature of this year's conference (January 29 to February 5) will be a double dedication. Our new Administration Building will be dedicated, also the new basement Auditorium, if the contractor is able to keep his word and complete it in time. We believe it will be ready for dedication.

Prophecy, as well as soul-saving and Bible study, will be featured at the coming session, and the February issue of the **MOODY MONTHLY** will be a prophetic number. That emphasis is much needed in this hour of uncertainty.

Another page in this issue will give you something of the program. There are speakers from Canada, England, Scotland, Belgium, India, Africa, and China, and many from the United States.

One of the features this year will be the opportunities of conducted trips through the Administration Building. Guides will be furnished, and you may see everything from the radio studios at the top to the printing plant in the basement.

May we ask all our friends to remember in prayer the different phases of the conference—announcements, speakers, committees, etc., and most of all, that the Holy Spirit may have entire control every day and all the way.

\* \* \*

The Moody Bible Institute has fallen into a treasure. It is the very Bible used by Henry Moorhouse when he preached the series of sermons on John 3:16, in the hearing and for the blessing of D. L. Moody. As a matter of fact, it is a copy of the New Testament, but is leather bound and about the size of a regular Bible.

Henry Moorhouse preached from this book in D. L. Moody's hearing, and later the same year presented the volume to Mr. Moody. Mr. Moody later gave it to J. M. Hitchcock, in whose family it has reposed during the years, except for a period when Louis Albert Banks was its owner. His wife was a niece of Hitchcock.

A typewritten sheet in the front of the volume is signed by Louis Albert Banks, and reads as follows:

"Dwight L. Moody told me the story of this particular copy of the New Testament many years before I ever saw the book itself.

"Among the later revivals conducted by Mr. Moody, there was a union meeting of the churches in S. Boston, Mass. I was pastor of the St. John's M. E., Broadway, S. Boston. One day Mr. Moody went home with me to dinner, and told me the story of this book in his home in Chicago. Our conversation was about the development of his evangelistic ministry. He said that the most important experience in his becoming a successful evangelist was his acquaintance with Henry Moorhouse, the English evangelist. Moorhouse was visiting the United States and wished to come and

preach in Moody's church in Chicago. Moody had never seen him, and hesitated to take him in, but on an occasion when Moody was to be absent several weeks, invited him to preach in his absence, with the feeling that he could not do much harm in so short a time. Moody went on his journey, and came home after a few weeks. He asked his wife, 'How is the new preacher getting along?' She replied, 'Oh, fine! The people all like him, but he does not preach like you do. You tell us God is angry with sinners. He preaches about God's love nearly all the time. He has preached three days on John 3:16, and says it will take three days more.'

"Moody said he at once fell in love with Moorhouse, and the effect of his preaching on his own (Moody's) preaching was marvelous; and when Moorhouse finished those meetings he made Moody a present of this Testament, the one which he had used in the meetings. It came from Dr. Mabel Akin to my wife, Florence Aiken Banks, and me, and we have held it as a sacred trusteeship. It has given us much inspiration."\*

A penned note is attached to this.

"Now that my dear husband, Louis Albert Banks, has gone to see our Saviour face to face, I return this treasure to Mabel Akin. Florence Aiken Banks."

The Institute is deeply grateful to Dr. Mabel Akin for committing to it the custody of this precious book. We plan to place it in the restored room of D. L. Moody in the old 153 Building, and the volume will be on exhibition at Founder's Week.

One of the heart-warming illustrations which Henry Moorhouse was accustomed to use is given here. He frequently drew upon his own humble home for many of the illustrations which God blessed to his great audiences. He had a Christian wife, and a little girl who was helplessly afflicted. Emphasizing man's feebleness and God's fatherly care, he would often say:

"I have a little child at home, paralyzed from babyhood. Seeing me with a parcel I wanted to take upstairs, she said: 'I will carry the parcel for you, Father.' 'But how can you carry the parcel, Minnie?' I asked. 'Why,' replied the little sufferer, 'I will carry the parcel and you will carry me!'"

\* \* \*

The birthday of D. L. Moody falls on Sunday, February 5. Each year for several years some churches have found it a good day to emphasize Moody evangelism. Preachers tell of Moody's life, and that recital always brings blessing. Some churches will use this occasion to conduct a Decision Day service in the Sunday School. This is appropriate, for all of Mr. Moody's work started with a Sunday School. Let's once again this year have the remembrance of Moody and his message in the observance of Moody Day, Sunday, February 5.

\*Dr. Banks no doubt wrote this from memory. W. R. Moody's life story of his father indicates that Mr. Moody had met Mr. Moorhouse in Dublin. The other slight discrepancy seems to be in the period of Mr. Moody's absence, which the biography would indicate was days rather than weeks.

# Classroom Notes on Expository Preaching\*

By REV. W. H. GRIFFITH THOMAS, D.D.

**E**XPOSITORY preaching is based strictly on the Bible and is expository of it. Exposition means that we take our Bible and elicit from it our preaching. Exposition is teaching; preaching that comes out of Scripture, that is explanatory of Scripture. As such, I think we shall agree that expository preaching is essentially for instruction, for information, for teaching. The expository preacher will always be in particular a teacher.

Do not for a moment think that I wish to rule out what would be called evangelistic preaching. But evangelistic preaching is not as a rule associated with exposition of Scripture. We believe that all preaching should be evangelistic; but I think we may say that expository preachers are teachers of believers rather than evangelists. At any rate, expository preaching is mainly what we call didactic, rather than evangelistic. You may be able to point out certain evangelists who adopt the expository method. I recall two or three whose sermons are expository, therefore, I do not want to make any contrast. However, I feel that expository preaching is mainly the work of a man who is in the regular ministry or in one particular place, and who is intent on giving his people Scripture from time to time, whether for evangelistic or didactic purposes.

## Four Types of Expository Preaching

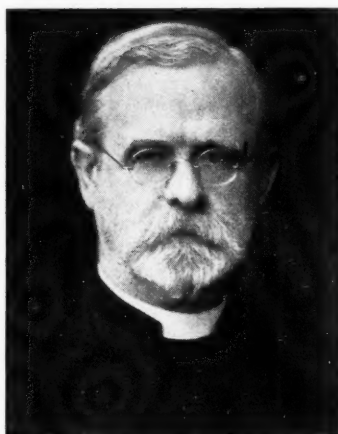
Expository preaching may be of at least four kinds. There may be more, but four will cover a good deal of ground.

The first of these is *textual*. I firmly believe that expository preaching should be textual, and textual should be expository. Alexander McLaren was an ideal man in this respect. He was at once an expository and a textual preacher.

The second is the usual idea of expository preaching: the *exposition* of a passage. That is what we generally regard as expository preaching, taking a passage and expounding it.

For want of a better name, I shall call the third type *topical*. By topical preaching I mean the preaching of some Bible word, or phrase, or subject. I do not propose to illustrate it, but I want you to notice that topical preaching is and should be expository. When you take a word, or when you take a phrase, or when you take some idea that runs through Scripture, that is expository preaching.

A fourth form of expository preaching, which is very often the most interesting to your hearers, and the most helpful to yourself, is *biographical* preaching. Much of the Bible is in the form of history and



Rev. W. H. Griffith Thomas, D.D.

biography. Take six men out of Genesis and you would not have much left. It has been said that over half of the Bible is history. History is very largely concerned with the records of individual lives. You can get thoughts, messages, and applications from passages in biographies where people don't expect it, and that is the value of it. No one can read for any length of time on certain aspects of Abraham's life without thinking of faith. Biography, therefore, for yourself and your hearers, is one of the finest opportunities of expository preaching.

## A Series of Sermons on a Book

I very strongly urge upon you the value of expository sermons on a book. When I look at the Bible in volume form, I think of it as one book, but when I remember that the word "Bible" comes from the Greek *Biblia*, which means books, I see at once that it is a library of books. As God has given this Book in the form of books, a study of one particular book is of immense help. No one can take a series of studies on Genesis without realizing the value and importance of it. And so with any other book. This sort of study is based upon the Bible, it is explanatory of the Bible, it is intended for the instruction of those who already belong to God. Do not forget the evangelistic element, but always keep in mind those whom you instruct week by week.

## Why Is Explanatory Preaching Important?

Let me call your attention to one reason—its value to ourselves. You know the old saying that "water never rises above its level." What we are, will determine our preaching, and what we do, will never rise above what we are. First and foremost, expository preaching is of value

for ourselves, for our knowledge of the Scripture. If there is one thing more than another that you and I need to emphasize, it is the knowledge of the Bible. A man should have one book on hand for preaching and one for study, whether he uses it or not.

Give three or perhaps six months to a book, and master it for the purpose of expository teaching. We shall never be able to preach unless we know the book ourselves. In expository preaching you will always find that there is not time to give the people all the information you have yourself. You will always have a margin (you ought to have a large margin) that comes from study. Lord Bacon used to say, "Reading makes a full man." You and I need to be full in order to be true expositors of the Word. Alexander McLaren said that everything he was he owed to the fact that day by day he studied the Scriptures. He studied a chapter every day. The main thing is that we shall make ourselves masters of the book, or the topic, or whatever it is that we have in view.

Secondly, expository preaching is important from the standpoint of giving our hearers a knowledge of our textbook. This is the call, day by day almost, and from time to time certainly, the call on the part of congregations for more knowledge of the Bible.

A beloved rector was invited to read a paper on evangelistic preaching and teaching at a meeting of church people some years ago. He wrote to seven or eight clergymen and laymen, and asked, "Would you kindly jot down for me what you think we need beyond all else today in our evangelistic preaching and teaching?" When the replies came in, it was most interesting to note that almost every one, especially the laymen, called for more expository preaching. This is what the people really do need—a better knowledge of God's Word. This is said to be a day of education and enlightenment, and all the rest of it; it is also a day of very great ignorance of the Bible. The people with whom you are associating will desire from you a knowledge of the Bible, and as far as I know, there is only one way of giving them the Bible, namely, by expository preaching. If you are called upon to teach or to preach to the same people from week to week, for their sakes as well as for yourself, expository preaching will be very helpful.

Thirdly, expository preaching is important because more than anything else it helps to

## Build Up Believers

"I commend you to God, and to the word of his grace, which is able to build you up" (Acts 20:32). The Word of God's

\*Lecture (abridged) to students of the Moody Bible Institute, June, 1915.



grace is able to build up the believer much more than anything else. That is the meaning of the word "edification." We are to edify the believer. "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). "The law of his God is in his heart; none of his steps shall slide" (Ps. 37:31). It has always been interesting to notice (I do not know whether I am correct in drawing the conclusion or not) that from the beginning to the end of the epistles of Paul, I cannot recall more than one appeal to win souls. "Do the work of an evangelist"; "Be instant in season and out of season," are the only instances where there is an earnest appeal to preach the gospel to the unconverted. If I remember rightly, there is practically no appeal to preach the gospel to the heathen from the beginning of Romans to the end of Paul's epistles. But I can see in every section an urgent emphasis on the Christian life. I cannot help but think that there is some connection between the absence of the one and the presence of the other. If the Christian walk is right, there will be missionary work, and there will be no need of an appeal.

You will find that from Romans on, in almost every section of the epistles, the highest ideal of Christian life is emphasized—justification, sanctification, consecration, and every association of the believer's life. There is nothing to be compared to a knowledge of the Bible for building up believers. Backsliding can usually be traced to the neglect of prayer and the Bible, especially the Bible. The Bible is that which builds up,

and keeps up, and prevents us from backsliding.

The next reason I give for expository preaching is that

#### It Honors the Word of God

The people may forget all about you, but they will feel that they have had a message from God's Word. You cannot lay too much stress on this. An elderly preacher in England used to suggest the following lines for a man to think about before going to preach. Oh, how often I have used them before going to the pulpit!

"When telling of Thy salvation free,  
Let all absorbing thoughts of Thee  
My mind and soul engross.  
When all hearts are bowed and stirred  
Beneath the influence of Thy Word,  
Hide me behind Thy Cross."

If you have that idea before you when you preach and teach, you will see the value of expository preaching, because it will not be you, but your Lord and His message. You remember the passages, "not I but Christ" (Gal. 2:20); "not I, but the grace of God" (I Cor. 15:10); "not I, but the Lord" (I Cor. 7:10).

Several years ago, there was a man who preached very scholarly, but alas, he was also very dry! The man preached for weeks and months in his scholarly way, but somehow or other his people longed for something different. One morning he found a note on the pulpit which read, "Sir, we would see Jesus." He was wise enough to take the hint, and He preached unto them Jesus. He gave them the fulness of God's Word, and in a few weeks, he found another note, "Then were the disciples glad when they saw

the Lord." If you preach the Word as you should preach it, you will always preach Jesus. "We preach not ourselves but Christ Jesus the Lord" (II Cor. 4:5).

The fifth reason for the importance of expository preaching is

#### From the Written to the Personal Word

An English nobleman once said, "If I go and listen to him, he preaches 'Her'—the Church; if I go and listen to him, he preaches 'It'—doctrine; but whenever I listen to him he preaches 'Him'—Christ." "He," "She," "It." That's the proper order; that is why we are told of Anna, "she spoke of him." "We preach Christ crucified." It is Christ the Person and Him crucified. It is not so much *what* we preach as *whom* we preach. If you put Him in His proper place, you will preach the Church and doctrine. In Christ, the Church gets her proper place, doctrine becomes vital and a real truth.

Before I close, I want you to notice three topics of the ministry which will be found in Colossians 1. "Epaphras . . . a faithful minister of Christ" (1:7). That is the first—"minister of Christ." A man must emphasize that in all his preaching. "The gospel . . . whereof I Paul am made a minister" (v. 23), that is, he is a minister of the gospel. First Christ, then the gospel. "For his body's sake, which is the church: whereof I am made a minister" (vv. 24, 25). That is the order—Christ, the gospel, the Church. The expository preacher will have every opportunity of proclaiming the whole counsel of God. He will preach the living Christ foremost, and he will preach the doctrine of the gospel.



## A New Year's Prayer

By EMMA THARP HALE, Tampa, Fla.

Lord, we our need confessing  
Would make our New Year's prayer,  
And ask Thee that Thy blessing  
We still may richly share.  
Grant, Father, that our portion  
Of grief and pain be slight,  
That joy in love's devotion  
May fill us with delight.  
If, by Thine own appointment,  
The shadows gather 'round,  
And loss and disappointment  
Shall with us, too, be found,  
Let not gloom gather o'er us,  
And hide Thy blessed face,  
For all the way before us  
Is lighted by Thy grace.  
No evil can betide us,  
Or lead our souls astray,  
For Thou dost walk beside us,  
And guidest all our way.  
Thy care shall be around us,  
O Lord, for we are Thine,  
Thy blessings rich surround us  
Through nineteen-thirty-nine!



# Expository Preaching

By REV. FREDERICK D. NIEDERMEYER, D.D., Perth Amboy, N. J.

**E**XPOSITORY preaching insures a profitable ministry. An occasional sermon may not be a good one, but every expository sermon will instruct in the Bible. Expositions of Scripture refresh both minister and listeners, warm their hearts, and vitalize their thinking.

In our congregation we read the Bible through each year by reading three chapters on weekdays and five chapters on Sundays. This leaves a four-day vacation at the end of December, after which we begin again on January first. No two successive years begin on the same day of the week, so the first Sunday's reading will always differ from that of the preceding year, and in a period of seven years there is a possible range of twenty-three chapters for that initial Sunday.

This plan makes it especially fitting for the minister to choose, for one sermon each week, a chapter or portion that is being read by the congregation that Lord's Day. This gives a desirable unity to the thinking of the pastor and people Sunday after Sunday, and enables him to offer help on some of the more difficult passages.

## No Portion of the Bible Neglected

The plan has a value like that of a lectionary for public worship and draws attention to the fact that "all scripture is . . . profitable." It enables the preacher to follow the example of our Lord, who "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

It guards against the unintended neglect of any part of the Word, such as the shorter prophecies, even as it helps to escape the opposite danger. When the preacher is about to pass by a portion because it has been so frequently used, like the story of the handwriting on the wall, it reminds him that a new generation of hearers needs to hear the exposition of a portion long familiar to older listeners. Moreover, it provides occasions to emphasize thoughts and ideas that might never be chosen for the themes of topical sermons.

The expository proclamation of scriptural truth gives freshness to one's preaching. Though a man may be in a pastorate for years, he never feels "preached out." Working by topics, he might easily repeat himself before five years are ended, but preaching expositorially, he finds Scripture as fresh after ten years as during the first twelve months, and in his twentieth year he is still amazed at the new things discovered in the Word of God.

This practice builds up confidence in the Word. The people see that he accepts the whole Bible, recognizing the worth of the Old Testament along with

that of the New Testament. Knowing the assigned portion for the day, they can make preparation by home reading for the hearing of the sermon. Their sense of wonder is awakened anew by the stature of our Father in heaven, so great that He could knit sixty-six books into a unity, and insure the continuance of a unifying theme throughout the writings of perhaps thirty-five different men during sixteen centuries!

"The greatest sermons," we have been told, "are topical, but the greatest preaching is expository." Ministers laud an expository preacher, eagerly read his sermons for fresh ideas, draw on his writings for illustrations, and yet follow his example so infrequently that there is a lamentable shortage of faithful expository preaching.

## Why Are Expository Preachers Scarce?

The explanation that lays it to laziness does not suffice. It is true that expository preaching demands study and searching exegesis, both of which mean hard work; but many preachers work hard on topical sermons. The explanation that expository preaching is not taught in the seminaries, also falls short of being satisfactory, for even if the charge be true, it is true also that many preachers learn much after leaving the seminary.

The suggestion that topical sermons elicit a greater response from the hearers and call forth more admiration than expository sermons, may come a little nearer to a satisfactory explanation. Every minister knows that by taking a great theme and building up an integrated sermon upon it, including successive and cumulative climaxes, one can make a sermon that will hold attention and stir the listeners to marked praise. He knows also that expository sermons, while feeding the people, instructing them, and moving them toward right conduct, are not so likely to evoke expressions of admiration; and, perhaps, preachers are human enough to enjoy the praise of men at times. Moreover, it is easy to believe that when the attention of the hearers is held unbroken, they are being benefited.

Yet, another suggestion is needed, for after all men do not preach to be praised, but to glorify God. They want to feel that they have peace with conscience through giving the full message of God. A suggestion is offered that preaching a topical sermon gives satisfaction to something deep in the minister's make-up that the expository sermon does not equally gratify. Preachers as a class are men of creative capacity. They share with the painter, composer, sculptor, and architect an ability that is most highly satisfied when engaged in work that is creative, in which the imagination is given

opportunity to exercise itself constructively.

## Making Sermons Is a Work of Art

Symmetry, emphasis, composition, beauty, and imagination are all enlisted in the creation of a sermon. While they are thus engaged they find employment for the creative abilities wherewith God has endowed them. Their product results from the exercise of their highest powers, and they have a spontaneous conviction that such use of those powers is their greatest contribution to human welfare and the cause of Christ. So they roam the fields of history, poetry, mechanics, and science to find materials that their minds can fuse into a new unity, producing something that until then never existed. They have the joy of creative activity.

Should not the preacher have in addition the attitude of the research scientist? This man takes things as he finds them and studies them. He endeavors to learn their meanings, get their secrets, discover their relationships, and evaluate their significance. He has no program of procedure for finding any preconceived result. He makes no mental predetermination as to what the outcome will be. He is a seeker. He searches to discover what he can find, and then presents it.

Let the preacher regard the Bible as a great creative work from the mind of God and consider himself a searching student, determined to find out what God has enshrined in it, that he may reveal to others what he discovers. That means patient plodding. It calls for humble searching. It means a childlike attitude toward the Word of God, and a readiness to declare whatever truth is there revealed.

This does not mean that he must stifle his creative powers, but merely that he must recognize that he possesses also investigative powers. It means that he can, like a pearl diver, descend into the depths of God's Word and bring forth pearls of eternal truth, lustrous and beautifying. It means that he can, like a scientist, make a study of Scripture and then, like a creative artist, use all his powers in presenting with imagination, beauty, and force, the truth which he has discovered.

In the context he will find ideas and events for illustrations which are pertinent and fresh in interest. It is amazing how scriptural truth continues to be new to hearers year after year. He will have illustrations from the Word which God has promised shall not return unto Him void.

Expository preaching calls upon us not to neglect the powers of investigation and study which we possess, simply because we have such high satisfaction in using the creative powers wherewith God has

(Continued on page 275)

# Revival—Then *and* Now

## *Let's Go Back to the Bible\**

By REV. WILL H. HOUGHTON, D.D., Chicago, Ill.

**T**HE year fast coming to a close is the anniversary of two events which perhaps have meant more to civilization than any other two events in a thousand years. This has been the four hundredth year of the translation of the Bible into English, and the two hundredth of John Wesley's Aldersgate experience.

Both events came in the nick of time. Both found a famished nation. Both brought the message of the living God to the common people. Both found a world of suspicion and hatred. Both witnessed an impotent and almost abandoned Church. Both brought a revival. And the revival came in each case through a re-discovery of the Word of God.

If it is true, as the psalmist says—and it is true—that the entrance of God's Word giveth light, then of necessity is it true that the diffusion of God's Word scatters light. How do you get rid of darkness? Not by statutes, resolutions, and determinations. Merely let in the light and darkness disappears.

### What the Bible Accomplished in 1538

In the period just before 1538, England was in the blackness of unbelief. The Church had an indifferent ministry and an absentee membership. Morality was low, vice was rampant, gloom was prevalent, despair seemed imminent. But in 1538 the Bible, which had heretofore been forbidden to the people in their own tongue, was translated and printed, and copies of it placed in churches, and the public reading of it required. A great Bible was chained in the nave of St. Paul's, London, and day by day the people gathered to hear it read. John Porter and others took turns in reading aloud without comment, and soon there was an aroused and penitent England, and soon there was a spiritual revolution which transformed character and raised standards of morals and living. Foxe is quoted by Strype as having written:

"It was wonderful to see with what joy this Book of God was received, not only among the learned sort and those that were noted for lovers of the Reformation, but generally over all England, among the vulgar and common people; and with what

greediness God's Word was read, and what resort to places where the reading of it was. Everybody that could, bought the book or busily read it or got others to read it to them if they could not themselves, and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the Holy Scripture read."

Green, the historian, in his *Short History of the English People*, has this to say concerning that period:

"No greater moral change ever passed over a nation. England became the people of a Book, and that book the Bible. The whole temper of the nation felt the change. A new conception of life, a new moral and religious impulse, spread through every class."

### Low Morals of the Eighteenth Century

Two hundred years passed and again we see England in the slough of de-

spond. A writer of that day perhaps sums it up well as he pleads with officials of the State and Church to mend their ways, and says:

"Our prospect is very terrible and the symptoms grow worse from day to day. The accumulating torrent of evil which threatens a general inundation and destruction of these realms may be attributed chiefly to the irreligion and bad example of those . . . styled the better sort. The youth born and brought up in wicked times without any bias to good from early principle, or instilled opinion, when they grow ripe, must be monsters indeed. And it is to be feared that the age of monsters is not far off."

One can trace many striking parallels between the England to which God sent John Wesley and the America of our days. Gambling was a popular passion then as now. The desire to get something for nothing prompted lotteries and other forms of gambling which helped keep some people poor. The founding of the British Museum and the building of Westminster Bridge were financed by lotteries. But only a few can win in any game, and the rest pay the price, with most of the money going to the racketeers operating the device—whether lottery, slot machines, or horse races. Whist was the bridge of that day, and many a man found his nose kept to the grindstone to provide enough money for his wife to squander at cards. Botsford Lecky and Horace Walpole have interesting pictures of this gambling craze, which meant destitution for the working people and dishonor and suicide for many of the social set.

### The Gin Age of English History

Someone has entitled that period "the gin age" of English history. The wild drinking started in high society and percolated down to the masses, until there were gin shops with signs "Drunk for a penny," "Dead drunk for tu'penny," and "free straw" was thrown in. One writer of that day tells of a rather typical situation where a prominent man said to his son, "Come, Robert, you shall drink twice while I drink once, for I will not permit the son in his sober senses to be a witness to the intoxication of his father." The situation reached a day when it became necessary to

### John Wesley

By REV. WILLIAM CLEWS, Odenton, Md.

God sent a man whose name was John,  
And holiness was John's intent;  
And if perfection could be won  
By works, he'd win it—as he meant!

By preaching, singing, giving, too,  
By visiting the homes, the jails,  
In every way he sought to do  
Good works o'er England's hills and dales.

And sailing seas did not prevent  
His working for a precious goal;  
For he believed that he was sent  
Above all things, to save a soul.

So this was Wesley's struggling part;  
His *self* could not new life create.  
But when *self* died, his quickened heart  
Was "strangely warmed" at Aldersgate.

The witness of the Spirit gave  
To him the truth of man's new birth—  
The Holy Spirit's power to save  
Revealed again upon the earth!

He testified, "My heart was changed,  
My sins forgiven, *even mine*";  
No longer from his Lord estranged,  
His soul was saved by grace divine.

The faith he preached made England new,  
Such preaching does new men create;  
The old-time faith alone will do,  
And warm the heart at—Any-Gate!

\*This message was delivered over station W-M-B-I on December 18, 1938.



require marriages to be solemnized in the morning to insure the contracting parties as well as the guests being sober.

Immorality became a commonplace. Marriage was caricatured on the stage, and soon lost its significance in society. The stage, like fiction, is not a mere por-trayer of morals, it is a maker of morals. Jonathan Swift, keen observer that he was, wrote at the time:

"I do not remember that our English poets ever suffered a criminal amour, to succeed upon the stage until the reign of Charles II. Ever since that time the alderman is made a cuckold, the deluded virgin is debauched, and adultery and fornication are supposed to be committed behind the scenes as part of the action."

Samuel Johnson has an excellent picture of life in the London of that period:

"Here malice, rapine, accident  
conspire,  
And now a rabble rages, now a  
fire;  
Their ambush here relentless ruf-  
fians lay,  
And here a fell attorney prowls  
for prey;  
Here falling houses thunder on  
your head,  
And here a female atheist talks  
you dead."

Into that kind of an age, God brought John Wesley, with an open Bible in his hand and a love for God and man in his heart. And God used him to bring to England a revival which overflowed and brought its bless- ing even to this young continent on which we live.

#### World Conditions and the Work of Wesley

It was not only a defeated Eng- land which looked upon Wesley, but a restless and fretful world. Europe was in turmoil, much as it is today. The revolution in France was first a dream and then a reality. It was a peri- od of race and class hatreds— Europe was seething, and it looked as if civilization was on the verge of collapse. Concerning the world conditions and the work of Wesley, I should like to read at some length, Lecky the historian, who in his *History of England in the Eighteenth Century* has said:

"Great, however, as was the import- ance of the evangelical revival in stim- ulating these social efforts, it had other consequences of, perhaps, a wider and more enduring influence. Before the close of the century in which it ap- peared, a spirit had begun to circulate in Europe threatening the very founda- tions of society and of belief. The rev- olut against the supernatural theory of Christianity which had been con- ducted by Voltaire and the encyclo- pedists, the material conception of man and of the universe which sprang from the increased study of physical science and from the metaphysics of Condillac and Helvetius, the wild social dreams which Rousseau had clothed in such a transcendent eloquence, the misery of a high-spirited people ground to the dust by unnecessary wars and by par- tial and unjust taxation, the embecil-

ity and corruption of rulers and re- ligious leaders, had together produced in France a revolutionary spirit, which in its intensity and its proselyting fer- vor was unequalled since the days of the Reformation. It was soon felt in many lands. Millions of fierce and ar- dent natures were intoxicated by dreams of impossible equality and of a complete social and political reor- ganization. Many old abuses perished, but a tone of thought and feeling was introduced into European life which could only lead to anarchy, and at length to despotism, and was beyond all others fatal to that measured and ordered freedom which can alone en- dure."

#### Past Conditions Just Like the Present

The next paragraph from Lecky I should like to italicize. Remember he is writing history, yet we must recognize it

more impetuous reformers, and which recoiled with horror from the anti- christian tenets that were associated with the revolution in France."

#### God's Remedy for National Ills

How easy it is to see from this true, historical record that a sweeping revival is the only sure answer to communism, fascism, and all the other isms, political and religious, which delude sections of mankind.

With all of the political philosophies which have been tried since the days of the last great revival, who could dare hope that any human scheme yet to be devised will bring peace and prosperity to the nations? God's remedy for national ills in other days has been revival. Repentance has brought revival in ages past. Why not try it today? The principles enunciated in the long ago are still true:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Some one may ask, "What do you mean by revival?"

It was only in the September number of the MOONY MONTHLY in which the man speaking to you had occasion to write edi- torially the thing I should now like to say.

If a person were to chart the spiritual course of an age, he would not draw a straight hori- zontal line, neither would he draw a straight ascending line. It would be necessary to chart hills and valleys. The valleys would be the periods of spiritual depression, and the sudden as- cent the spiritual awakening.

Economists have given us the cycle theory in economic history. Prosperity and depression with the necessary blending, form the two halves of the circle. Spiritual history may be charted in similar fashion. Revival, prosperity, prodigality, depression, repentance, revival, and our cycle is completed, and then repeated.

#### The Revival Explained

Unbelievers have frequently attempted to explain the phenomenon called a revival of religion. The psychologist has his explanation; the sociologist has his. But if they leave God out, they have not explained it. They may scoff at the phenomenon, but they cannot deny it, or re- produce it.

A man schooled in the earth's wisdom said, "The entire Welsh revival is easily understood when one becomes acquainted with the fervent Welch temperament." Well, more than thirty years have passed since the revival in Wales. Has Welch temperament changed? There is no re- vival there now.

There is the historical fact which cannot be denied. A sudden change occurred in a district where churches were empty  
(Continued on page 275)



as a likeness of our age.

"Its chief characteristics were a hat- red of all constituted authority, an insatiable appetite for change, a habit of regarding rebellion as the normal as well as the noblest form of political self-sacrifice, a disdain for all compro- mise, a contempt for all tradition, a de- sire to level all ranks and subvert all establishments, a determination to seek progress, not by the slow and cautious amelioration of existing in- stitutions, but by sudden, violent, and revolutionary change. Religion, prop- erty, civil authority, and domestic life were all assailed, and doctrines incom- patible with the very existence of gov- ernment were embraced by multitudes with the fervor of a religion."

"England," he continued, "on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given to the new and ve- hement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its serv- ice a large proportion of the wider and

# Moody and Preaching

## Practical Advice for Twentieth Century Preachers

By REV. HERBERT LOCKYER, D.D., Liverpool, England

**M**OODY could preach! He had little knowledge of all the valuable homiletical hints to be gathered from classroom and textbooks, nevertheless he stands out as one of the greatest gospel preachers of the last century.

For years Mr. Moody never expected to do anything more in the way of preaching than give short talks to Sunday School children. How then, are we to account for the development of this preaching gift multitudes came to admire and praise God for? On the human side we have his diligent study of the Bible and *Topical Text Book*; and on the divine side there was the mighty endowment of the Holy Spirit.

### A Constant Student

Rising at daybreak, he would have a quiet season alone with God and His Word, before the activities of the day divided his attention. Yet, although open to the enlightenment of the Spirit, he never despised what aided him as a preacher in the thoughts of fellow students and expositors of the Word. The walls of his library were covered with well-filled shelves. He would often tell his friends that it was worth going a thousand miles to get a good thought. With great keenness he would listen to other preachers for good thoughts and illustrations, and his face would light up as something impressed him, and out would come his notebook which was kept in his hip pocket. Cultivating the art of making prisoners of all the good things he read and heard, Mr. Moody would urge preachers to emulate such a habit if they would have the Bible become more interesting as they studied it.

### Eulogies of Cairns, Bonar and Meyer

As a preacher, D. L. Moody won the respect and admiration of some of the most gifted men of his day. Lord Cairns, then Lord Chancellor, who was often present during the remarkable Agricultural Hall meetings, said of Moody:

"The simplicity of that man's preaching, the clear manner in which he sets forth salvation by Christ, is to me the most striking and most delightful thing I have ever known."

Wm. E. Gladstone, Earl of Shaftesbury, and Lord Cavan were equally enthusiastic. The venerable Andrew Bonar, a warm admirer of Moody, bore witness that the gospel as preached by the evangelist was "with the Holy Ghost sent down from heaven."

Dr. F. B. Meyer once testified that Moody's preaching and work brought to him "new conception of ministry, new methods of work, new inspiration and hopes."

In a treasure of a symposium, containing some of the best sayings at a Bible conference held in Northfield, Mass., in 1881, which were collated from accurate stenographic notes, Mr. Moody has some terse comments about "Preaching." Here-with follows some of the practical hints which we have taken the liberty of setting forth under suitable captions:

### Divine Call

In the first place, no man ought to give up his business and enter the ministry unless he feels that he cannot help it. There are a great many men in the pulpit who ought never to have been there. They might have been much more useful as business men, lawyers, doctors, or mechanics. A man should enter the ministry only when he is constrained to do so by love to God and love to man. It cost me the hardest struggle of my life to abandon business and give myself entirely to the Lord's work. I was driven into it. The best evidence that a man is called into the ministry is the actual consequences of his efforts. A man should see souls saved as the fruit of his work before he concludes that his entire time ought to be given to that kind of work.

### Be Natural

If a man is going to preach, let him be perfectly natural. If he tries to be like anybody else people will soon see it, and his vanity will be exposed. Such a man can do no good.

### The Prince of Preachers

We must imitate the mode of teaching by Jesus Christ. He taught in parables. Travelers say that there is hardly a natural object in Palestine that He did not make use of to illustrate some truth. He spoke so that even little children understood Him. There isn't an unrepentant prodigal in this country that would not like to get the story of the prodigal son out of his mind, but he can't. Stories and object lessons help to fix truths in the mind. Often I have heard a speaker trying to explain some truth, and thought, "Oh, if he would only give an illustration!" What is addressed both to the eye and ear makes more impression than what is addressed to the ear alone. Use the imagination. Weave in illustration. Illustrations are to truths like windows that let in the light on them.

### Gain Your Audience

When you talk to people, get their attention at once. If you don't get their attention the first ten minutes, you have lost your audience. Start out with some striking illustration or arresting thought that will seize their attention, and you will generally manage to hold it.

If you have an impressive story or thought, don't tell the people that it is impressive. Let them find that out themselves. Let it take them by surprise. I have heard men say, "Now, friends, I have a striking incident; it is a very striking one, very thrilling," and then go on four or five minutes without telling it.

### Long-Winded Preachers

When a man has a reputation for being long, he had better get out of the ministry. Did you ever hear any one complain that a minister's sermons or prayers were too short? But how often you hear complaints that they are too long! Congregations are dwindling away for that reason when they ought to be increasing. Young people are falling away from the habit of attending church. Remember that we are living in a fast age—a century of railroads and telegraphs. Men's minds move quicker than they used to. Let us say what we want to say in as striking a manner as we can, and then stop. Many men don't know just where to stop, and think they must round out a passage nicely so as to leave a good impression. But it is a great deal better to stop abruptly than to feel around for good terminals. (Replying to this piece of advice, Dr. George Pentecost, who was present at the symposium, said, "Mr. Moody must remember that he can speak more words in a minute than any man on this continent.")

### Simple Language

Don't use big words. Remember that the great majority of people can't understand them. Two ministers, discussing this point, asked a man if he could draw an inference. "I don't know that I could," said he, "but I have a strong team of horses, and I am pretty sure they could!"

And don't be all the time saying, "It doesn't mean that in the original," just to show that you know Hebrew and Greek. Plain people don't like that. If you have to refer to the original to explain a point, do it in such a way that it will not look as if you wanted to parade your learning. And then don't strive for smooth-sounding phrases. Some men try hard to be eloquent. Any man that does that makes a fool of himself. He can have no influence. Men will say of him, "He cares more for his reputation than he does for my soul."

### When Your Hearers Sleep

In regard to people sleeping, an old preacher said, "It is mighty hard to preach to roast beef and baked beans." Don't talk to men when they are asleep. If you find people getting drowsy, make

(Continued on page 285)

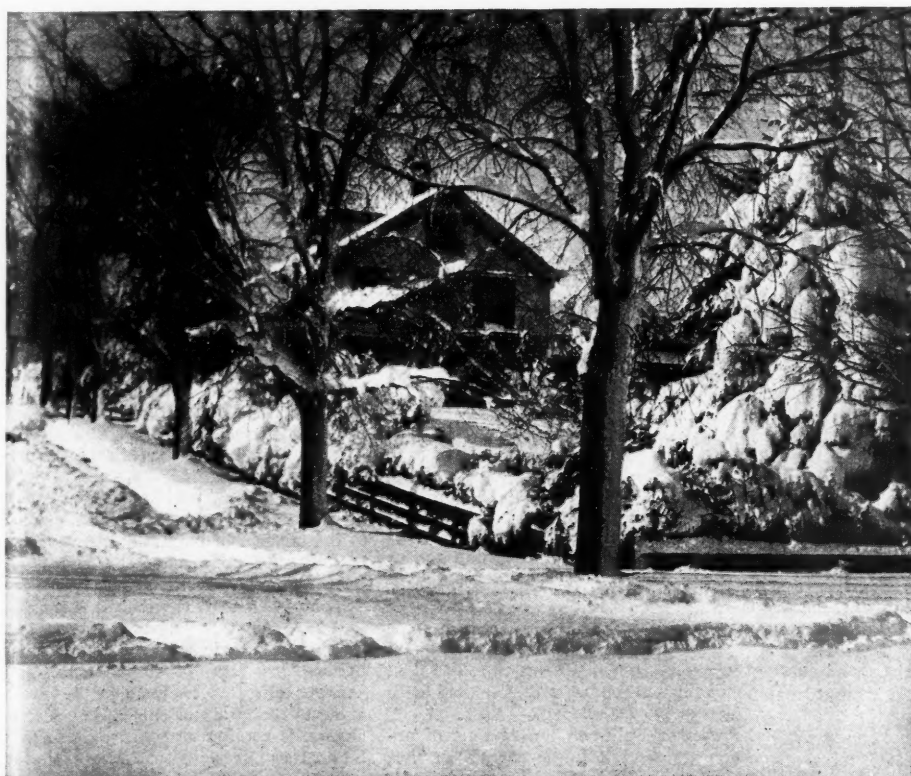
# The Beautiful Snow

By ALICE HANSCH MORTENSON, Racine, Wis.

The beautiful snow! The beautiful snow!  
Covering all of the earth below,  
Even the places unlovely or sad,  
Adorned as a bride so beautifully clad!  
And the air all around so refreshingly clean  
Reminds me of God and of heaven's bright sheen—  
Enwrapping His hills in a blanket at night  
To give us a world in an etching of white!  
And seeing His work, it thrills me to know  
That He washes a soul even "whiter than snow";  
And finding a life once cheerless and bare  
He suddenly places His loveliness there—  
Not transient, as snow is, but something to stay  
Long after the snowdrifts have melted away!  
And I think of Him always, whenever I see  
The touch of His fingers on hilltop and tree,  
Stooping so kindly His love to bestow,  
Like a calm benediction, the beautiful snow!



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# Christianity's Debt to Archaeology

By REV. J. A. HUFFMAN, D.D.,\* Marion, Ind.

**I**T is impossible to evaluate the debt of Christianity and the world to archaeology without recognizing it as a science. For unless it is really a science, which is knowledge classified, it can contribute nothing worthy of mention.

In approaching a science for the sake of scientific facts, it is necessary to assume an unprejudiced attitude to the results. That is to say, there must be no advance conclusions which are to be bolstered up, though the facts ascertained may confirm beliefs held previously. It is possible to prove almost anything by approaching the study with dogmatic conclusions drawn in advance. Facts are the things needed, and no one needs to fear facts, for they are always in accord with truth.

## Can a Christian Be a Good Scientist?

When archaeology enters the biblical field, it is difficult—no, I am going to say impossible—for the Christian to divest himself of all prejudices, and assume a neutral attitude. Dr. M. G. Kyle has said:

"You might as well ask one to become neutral to his own home table, where he has eaten many good meals, as to ask him to become neutral to the statements made in the Holy Bible."

In other words, the Christian has had by experience too many good things from the Bible to assume a neutral or indifferent attitude toward it. This does not mean, however, that a Christian cannot be a good scientist or archaeologist, but quite the opposite. He will make a better archaeologist, for there is no reason why he may not observe a correct method in the realm of the sciences, as such, and he will certainly have a keener appreciation of the study as a whole.

Archaeology is quite at home in the biblical realm. While it was born in Europe, it was in Bible lands that it has been reared almost from infancy. The very nature of the Bible and of archaeology keeps them in close relationship.

The science of archaeology is still very youthful, but it has made tremendous progress. It is now acknowledged as one of the most interesting and important of the sciences. On its appearance, both liberal and conservative scholars were at first indifferent, then apprehensive, then fearful. But both schools soon came to recognize its wonderful possibilities, and certainly both groups have been enlightened and helped by its ministry. Archaeology is a hand-maiden to biblical exegesis. By its assistance a better understanding of the Scriptures has been made possible.

The Bible is an oriental book, and with-



Dr. J. A. Huffman

out a knowledge of its orientalism some things in the Bible would never be clear. Because of this fact, a course in orientalism is good; and the course, plus an experience in orientalism, is much better. But apart from archaeology, we could know only the orientalisms of the present and comparatively recent past. It is true that things in Bible lands move slowly, and that things are still very much as they were two or three millenniums ago. Therefore, a knowledge of Bible lands today helps immensely in our understanding of the Bible. But though things change slowly, they do change, and the only roads which lead back to the time prior to 500 or 600 B.C., are those of the Bible and archaeology.

## Testimony of Professor Delitzsch

Confirming the statement just made, the author would quote Professor Delitzsch, who, in his volume entitled *Babel and Bible*, says:

"The Old Testament formed a world by itself till far into the last century. It spoke of times whose latest limits the age of classical antiquity barely reached, and of nations that have met either with none or with the most cursory allusion from the Greeks and Romans. The Bible was the whole source of our knowledge of the history of western Asia prior to 550 B.C. But now the walls that formed the impenetrable background to the scenes of the Old Testament have suddenly fallen, and a keen, invigorating air, and a flood of light from the Orient pervades and irradiates the hoary book, animating and illuminating it the more as Hebrew antiquity is linked together from beginning to end with Babylonia and Assyria."

Professor Delitzsch writes thus of archaeology, and if he is correct in this, as he no doubt is, Christianity and the

whole world owe a great debt to archaeology for the help which it has given and is giving to a better understanding of the Bible.

It is neither within the purpose nor possibility of an article of this nature to go into details, but to state general principles. Details are left to be pursued in a course of study in the subject. But it is only fair to say, that a knowledge of the facts brought from the field of biblical archaeology assists tremendously in the exegesis and interpretation of the Bible.

## A New Spokesman for the Bible

Not the least of contributions made by archaeology is that in the field of apologetics, which is the defense of the Bible against the attacks of its enemies. For a long time the Bible was thought to be an easy target for those who felt at liberty to take a thrust at its historical and geographical trustworthiness. It was in a class by itself, as Professor Delitzsch said, for the period back of 550 B.C. It made reference to people and places not found in any other literature. There were none to witness to its testimony. Why not dispute it, if it served the critic's purpose to do so? No one was feared who would arise and take its part, so it seems the critic must have reasoned. Its geography was denied, and some of its cities treated as never having existed. Its references to otherwise unknown people were laughed at, and treated as "tales of oriental fiction"—a silent witness which could not talk back to those who disputed it.

But the science of archaeology was born, and gradually scholars began to see in it a possibility of a better understanding of the past history of the human race. With ever-increasing interest the research and study have been pursued, until, as a result, the histories of ancient peoples and civilizations have been written. The histories of Egypt, Babylonia, Assyria, Palestine, and the Hittites have been written, and are being written, as a result of the science of archaeology.

In the course of archaeological research, gradually, little by little, the geography and history of the Old and New Testaments have been checked up, and to the chagrin of bold and daring critics, have been found correct. Peoples who were mentioned in the Bible, but whose existence had been challenged, have been found to have existed. Biblical geography, disputed at points by the non-biblical, has been found to be accurate.

Archaeology is challenging the world anew to the study of the Bible. A great change is coming about in the realm of biblical scholarship. A purely literary (Continued on page 290)

\*Dean of Taylor University School of Religion and Winona Lake School of Theology.

# The Language of the New Testament

By PROF. EDWARD YODER, Goshen, Ind.

IT can be asserted without exaggeration that no book in the world has had so far-reaching and enduring an influence as that small collection of writings known as the New Testament. The statement is more than rhetoric, it is prosaically true to the facts. The Bible as a whole is the most published and widest circulated volume in the world. The New Testament and portions of it have many times been issued apart from the Old, while the Old Testament is only rarely sent forth unaccompanied by the New.

The New Testament is clearly, then, the most read book in the world. It has been translated and circulated in more languages and dialects than any other volume. Its circulation throughout the world grows year by year to ever greater figures. Most books merely come and go, and their going is sometimes the most welcome part of their performance. But not so with the New Testament.

## A Most Vital Message

The influence and blessing of this little volume is simply beyond calculation. It is the unpretentious bearer of the most vital message ever committed to writing, the message of human redemption through faith in the Lord Jesus Christ. Multiplied millions of human souls through nearly nineteen centuries have found within its sacred pages the truth which brought peace, joy, hope, and salvation to their hungry hearts. The fact that the New Testament carries the unique message of the redemption which God wrought in Christ for all human beings, alone can account for the perennial and growing interest in its contents. For there is little in the New Testament that would be described as great and artistic literature when judged by the usual canons of formal literary judgment.

In contrast to the New, the Old Testament admittedly contains some of the world's master literature. It, too, is read primarily because it is God's revelation to ancient Israel. But it happens also to represent the best that was written in the ancient Hebrew tongue, and comprises among other literary forms oratory, drama, philosophy, and poetry of various types. But in the New Testament there is little of the sort. Biographical memoirs, collected sayings of Jesus, circular and personal letters, such material comprises a major part of the book. A few brief poems are imbedded in Luke's Gospel, an approach to genuine historical narration is found in the Acts. Epistles like those of James and John are approximately essays in type; Hebrews is something of a theological treatise.

## Simple Literature of Power

The German scholar Deissman (*Light*

from the Ancient East, p. 245), was inclined to deny any literary quality to the writings of the New Testament, except Hebrews. A. T. Robertson (*The International Standard Bible Encyclopedia*, p. 1830) rejects this judgment as too sweeping. Naturally, something will depend on what one defines as literature. The New Testament writings have at any rate become literature even though not originally written as such. The vitality of the message and the lofty passion with which it is told, are themselves enough to transmute its commonplace language and forms into true literature of power. For sin sick mortals it is truly a heavenly treasure in earthen vessels. And truth to say, people do not read and study the New Testament for its literary excellence or the artistic merit of its language. It owes its popularity not to the form in which it is written, but to the contents, the message which it bears.

And what was the original language of the New Testament that has borne this precious message through the centuries? The natural reply is that it was Greek. Yet this answer scarcely interests most of the people who read the Book. Another answer—and in some respects a more significant one—is that the New Testament was first composed in the common, everyday language which the masses of workaday people spoke throughout the civilized world in the first century of our era. Not in the language of the schools of that time, or that of the professed *literati*, was the gospel message first committed to written form, but in that homely, yet living and vital speech which men used in the market place, the counting house, and the home. To this common Greek of the period scholars have given the name *koinē*. There is real significance to the fact that the New Testament was first read by common people in their own everyday speech.

The Greek language has enjoyed a long and varied history. Used for more than a millennium before New Testament times, it has been spoken and written also continuously since then even to the present. A number of dialects were dis-

tinguished in the early times, as Doric, Aeolic, Ionic. Because the masterpieces of Greek literature were produced at Athens in the fifth and fourth centuries B.C., Attic Greek became the classical Greek language of history. The Attic has often been pronounced the most perfect language ever wielded by men. Being the repository of a body of splendid literature, history, drama, oratory, philosophy, poetry, this form of the Greek language became the accepted standard for literature in the centuries that followed and also, therefore, of the schools where literature and rhetoric were taught.

## The Vernacular Greek

Alongside of the standardized literary language there flourished what can fairly be called another language—the vernacular Greek—the speech used by people in their daily intercourse. It differed from the other in vocabulary, in syntax, in idiom, in pronunciation, and was constantly undergoing changes from one generation to the other. This difference, small or great, between the vernacular speech of a people and their literary language, can be seen in modern languages. No one today, for example, speaks, if in fact anyone ever did, in the language and style found in the writings of Shakespeare, Milton, Burke, Emerson. The language people use in conversation with friends and in familiar letters differs considerably in vocabulary, sentence structure, and idiom from that used in literary magazines of high character, and even from the language the professors try to cultivate in English composition courses.

The vernacular Greek of the earlier period was carried over the world by the soldiers of Alexander the Great in his extensive conquests, and was planted by them in widely scattered parts. When Rome's legions later subdued the Greek and Hellenized lands of the East, soldiers and prisoners of war carried the same vernacular *koinē* to Italy and the West. Commerce and travel contributed to its still wider diffusion. By the time of Christ and the apostles this common Greek speech had become in a real sense a *Weltsprache*, a world language, the *lingua franca* of business, commerce, government, correspondence, spoken and understood from Spain to Persia, from the Danube to the Sahara. It lived alongside of the native speech in many countries. Even in Palestine the population was bilingual, speaking both the local Aramaic and the Greek *koinē* with perhaps equal facility. This universal world speech was used by the early Christian missionaries in spreading the gospel message, and this same colloquial speech be-



came the first bearer of the good news in its written form.

### Is New Testament Greek Barbarous?

The Greek of the New Testament text once presented a problem to scholars. Those who idolized the classical Attic were inclined to despise the Greek of the New Testament as barbarous, written by ignorant and uneducated peasants, unfit for cultivated people to read. Devout biblical scholars on the contrary, explained the peculiarities of this language by claiming that the Holy Ghost directed the writers of the New Testament to coin new words and idioms and to give new meanings to older words as they were needed for the expression of the new faith.

Today the problem has been largely solved through the study of the non-literary papyri discovered and published within the last fifty years. These papyri include some writings that are contemporary with the New Testament period. They were discovered in ancient rubbish heaps where waste paper was dumped when discarded. There are letters, receipts, contracts, memoranda, school exercises, just the sort of material that is still discarded at house-cleaning time. And the astonishing thing is that these writings are in the same language as the Greek New Testament. The syntax, the idioms, the vocabulary, all resemble those of the New Testament. The list of words once described as purely "biblical words" has been reduced to a comparatively few, for in the contemporary papyri are used many of the words once thought to be peculiar to the New Testament.

All this is significant because it proves that the writers of the New Testament were not aloof from the common life about them, but were a part of it. Writers of that same period who aimed to produce regular literature, deliberately imitated the ancient Attic language. We have the works of writers like Plutarch, Josephus, Lucian, and others to show us that. On the other hand, Peter, Paul, Luke, John, and the others did not set out to produce formal literature, but to record for the common man of their time and of all time, a message which had completely gripped and mastered their own lives.

### Why the Authorized Version is Popular

In view of these facts as to its original form, the history of the English New Testament is rather interesting. For three centuries the King James', known as the Authorized Version, has held the field as the leading English version of the Bible. And there are reasons for its long continued popularity. It is an accurate translation on the whole. Its style is recognized as of the best in English literature. The vocabulary is ninety per cent Anglo-Saxon and the version was made with the common people in mind. At the same time, the King James' is a literary rather than a vernacular translation.

In fact, it is even less colloquial in its English than the version made by Tyndale a century earlier. Chiefly in this respect does the Authorized Version fail to reproduce on English readers the impression which the original New Testament writings made on those who first read them.

As a literary monument, the King James' has had a lasting influence in English literature, as also in education in England and America. This function, however, is something quite apart from the original purpose of the New Testament as the bearer of the written mes-

sage of salvation to lost men, and that, too, regardless of their training in literature and their familiarity with literary style.

When the English Bible held a leading place in the educative process in home, school, and Church, the King James' Version served its purpose well with the masses of the people, for then the learning of its language and its contents proceeded side by side. It is a lamentable loss, culturally as well as morally and spiritually, that the English Bible no longer occupies such a central place in the education of English-speaking people. Efforts to restore the English Bible in the educational program are highly commendable. Particularly every effort to place the New Testament in its purity before the masses of men, schooled and unschooled alike, in a living, vital form, like to that in which its readers of the first century received it, helps to extend its gracious, saving influence.

### Sense or Sentiment?

Those who are concerned to give the message of redemption in written form to the people, do not sense any impropriety in having the message expressed in the everyday language that is best understood by common people. They do not want to let a sentimental attachment to the Bible in any particular language or version become a hindrance to the power of the living Word of God in its printed form. Such a mistaken sentiment led St. Augustine and others in his day to oppose the translation of the Greek Testament into the Latin language by St. Jerome. The same sentiment held the Catholic Church for a thousand years to the Latin Vulgate Version in countries where the common people knew no Latin. By decree and proscription, the Catholic hierarchy opposed the early efforts to translate the Scriptures into the vernacular English speech.

John Wycliffe who translated the Latin Vulgate into English, defended his work of translation thus:

"The priests think it a 'heresy' to speak of the Scriptures in English, but such a charge is a condemnation of the Holy Ghost, who first gave the Scriptures in tongues to the apostles of Christ to speak that Word in all languages that were ordained under heaven."

It is one of the glories of the New Testament that it is being translated every year into new and retranslated into old languages and dialects so that men may read it, each in his own tongue wherein he was born. In any language, no final translation of it can ever be made. Human language is a living thing that changes from age to age. The Word of God is eternal, and it is humanly impossible to calculate or predict what the power of the Word in print can effect among men when its life-giving message, untrammelled by a particular outward form, can speak directly to the heart and the conscience of men in language that is plain and easily understood by them.

## "In Spirit and in Truth"

By OLIVE WEAVER RIDENOUR,  
Elmora, Ohio

The speaker ceased  
And I rose to my feet.  
Had my worship  
Really been incomplete  
Through all these years?  
Just now I had been told  
The candlesticks  
Must be of purest gold.

In this great church  
Things were done true to form,  
Jewels of price  
The altar cloths adorn;  
The great organ,  
The music of the choir,  
All outward things  
Which should a heart inspire.

Then memory  
Took my thoughts far away  
To that small church  
I knew in childhood's day;  
No candlesticks  
Of gold, no vested choir,  
No altar cloths,  
No forms which would inspire

My heart. And yet  
Each Sunday morn I heard  
The preacher's voice  
Proclaim God's Holy Word.  
If judged by form  
The service was slipshod,  
But it was there  
I learned to worship God.

I shall forget  
The speaker's words today,  
And cling to those  
I heard another say  
In that small church,  
I so loved in my youth—  
"Worship the Lord  
In spirit and in truth."



# Table of the Believing Patriarchs\*

By PROF. GERARDUS OUTHOF

Procreated	When the Age Of	Years Lived	Year of Birth	Year of Death
1. Adam	130	930	1	930
2. Seth	105	912	130	1042
3. Enos	90	905	235	1140
4. Cainan	70	910	325	1235
5. Mahalaleel	65	895	395	1290
6. Jared	162	962	460	1422
7. Enoch	65	365	622	987†
8. Methuselah	187	969	687	1656
9. Lamech	182	777	878	1651
10. Noah	503	950	1056	2006
11. Shem	100	600	1559	2159
12. Arphaxad	35	438	1659	2097
13. Salah	30	433	1694	2127
14. Eber	34	464	1724	2188
15. Peleg	30	239	1758	1997
16. Reu	32	239	1788	2027
17. Serug	30	230	1820	2050
18. Nahor	29	148	1850	1998
19. Terah	70	205	1879	2084
20. Abram	100	175	1949	2124
21. Isaac	60	180	2049	2229
	2109			
22. Jacob		147	2109	2256

## Observations of This Table

1. Adam lived with Seth 800 years, with Enos 695, with Cainan 605, with Mahalaleel 535, with Jared 470, with Enoch 308, with Methuselah 243, and with Lamech 52. Consequently, Adam could by word of mouth hand down the doctrine of faith to the ninth generation reckoned from him.

2. Adam died 57 years before Enoch's translation, not being an eye-witness, as it was not so necessary to strengthen him. God had entered into the covenant of grace with Adam, and had given him the first promise concerning the seed of the woman, by which he was sufficiently informed by God Himself and strengthened in faith.

3. All the patriarchs after Adam and before Noah, as Seth, Enos, Cainan, Mahalaleel, Methuselah, and Lamech, were witnesses of the translation of Enoch into heaven, and thereby after Adam's death, were strengthened in faith and assured that heaven was the place of receiving the believer's soul and body; also that the faithful walk of Enoch with God was the right way to heaven.

4. Lamech—who in the example of his son, Noah, bore witness of his faith in the promised seed of the woman, the Messiah, the true Menahem, or soul comforter, and Noah, bringer of rest—knew all the believing patriarchs, and through all of them could have been instructed in the first promise. He also was a witness of his grandfather Enoch's translation, for he lived with Adam 52 years, with Seth 164, with Enos 262, with Cainan 357, with Mahalaleel 412, and with Methuselah 778,

dying 5 years before his father and before the flood, which occurred in the year 1656. Lamech, the ninth from Adam, could have been instructed by all of the eight believing patriarch in the blessed promise.

## How Noah Was Instructed

5. Although Noah was not a witness of his great-grandfather Enoch's translation into heaven, as he was born 69 years thereafter, Noah was just, and walked with God (Gen. 6:9), "found grace in the eyes of the Lord" (Gen. 6:8), and with him God established the covenant of grace (Gen. 9:9). Noah became after Adam, the chief of the tribe of all believing after the flood; also he lived before the flood with several of the believing patriarchs—with Enos 84 years, with Cainan 179, with Jared 366, with his grandfather Methuselah 600, and with his father Lamech 595. All could inform him that they themselves bore witness of Enoch's translation into heaven; furthermore, he lived before the flood with his son Shem 98 years. And after the flood Noah lived with Shem 350 years, with Arphaxad 347, with Salah 312, with Eber 282, with Peleg 248, with Reu 218, with Serug 186, with Nahor 156, with Terah 127, and with Abram 57.

6. Similarly Shem in Noah's family became the stem of the holy seed from which the Messiah should come forth, so Shem lived until he saw that later seed from which the twelve tribes were born, namely, Jacob; for he lived before the flood with his great-grandfather Methuselah 97 years, with his grandfather Lamech 92, and with his father Noah 98, and after the flood with Noah 350 years, with Arphaxad 438, with Salah 433, with Eber 435, with Peleg 239, with Reu 239, with Serug 230, with Nahor 148, with Terah 205, with Abram 175, with Isaac 110, and with Jacob 50.

## Jacob's Information Only Third Hand

Because of the long life given to these pious patriarchs, how wonderfully God built up and strengthened through word of mouth instruction in the doctrine of faith for salvation, although God's Word was not as yet put into writing. For although Jacob, the twenty-second from Adam, was born in the year 2109, yet he could have information of the first promise of salvation third hand. Jacob could have been instructed from Shem, and Shem from Lamech, and Lamech from Adam himself. Shem also lived 97 years with Methuselah, and Methuselah with Adam 243 years. Jacob by this means also, through Shem and Methuselah, could have information third hand from Adam. However, God also revealed Himself in a particular manner to Jacob (Gen. 28:12-15).

And this Jacob, the father of the twelve tribes of Israel, generated among

his twelve sons, not alone Juda, from whom the Messiah should come forth, but also Levi, and Levi Kohath, and Kohath Amram, the father of Moses, the first godly writer, who also could be informed of all things.

7. It is worthy of notice that although Methuselah lived 969 years, and longer than all, yet none of all the patriarchs reached the age of a thousand years. Possibly this is a reminder that a thousand years with the Lord, in respect to eternity, is but as one day, yea, as a night watch of three hours. A man however long he lived, never came upon the earth for this period of time, which by the Lord our God is so short, consequently man's life is but a short time, short day, or a yet shorter night watch.

Cicero once said that in the river Hyanis, where it empties into the Black Sea, was a small four-footed creature, which Aristotle named *Zoion ephemerion*, a day living creature, because it lived but a day, and yet scarcely that, for when the sun began to set, it weakened; so that if it lived for eight hours, it died old, and if it lived till sunset, it died very old. Cicero compared our short lifetime with this, saying, Now compare the lifetime of all of us with eternity, and we shall almost find in it the same shortness as in these creatures.

And so are mortals, day-men, that live but as one day and are not assured in the morning that they shall live till the following morning. Asterus also said that it was proper for us to live as if but during one day, and to expect the sign of passing out, because we are mortal every day, yes, every hour and second of the day. Wherefore, the Rabbans say, today here, tomorrow in the grave.

## Man Too Imperfect to Attain 1000 Years

But we could also say that none of the long-living patriarchs reached the age of one thousand years, to teach them their imperfections, since the number of one thousand is considered a perfect number, coming near to infinity. Therefore thousand is used in the Holy Scripture and by non-sacred writers as a notable and excellent number (Job 33:23; Ps. 144:13; Eccles. 7:28). It is also pointed out by A. Ruimig that since no one in this world reaches perfection, one must seek this alone in heaven, into which Enoch was translated. Enoch lived a shorter period than any one before the flood, yes, than before the scattering of the peoples upon the earth, namely, 365 years, whereas, all the named Fathers before the dispersion lived over 400 years. Though all of these lived longer upon the earth than Enoch, yet they were not therefore happier than Enoch, who was translated into heaven to be there eternally happy with God, with whom he had walked upon earth.

\*Copied from a book written by the author in 1725 at Kampen, Netherlands, and translated by Dennis K. Lindhout, Chicago, Ill.  
†Translated.

# A Great Aspiration

## *A Study of Philippians 3:12-16*

By PROF. M. E. RITZMAN, Ph.D., Reading, Pa.

**N**OTHING is more detrimental to Christian testimony than making high claims which cannot be substantiated by experience nor by the testimony of the life. Thus some claim that they have attained unto perfect sinlessness. Others claim the eradication of the evil nature. Still others go so far as to say they cannot be tempted any more, thus taking a place superior to Christ in the days of His flesh, who was tempted not only once, but again and again. Too often, alas, the life and conduct do not bear witness to these claims!

The apostle was very careful to make clear that he did not claim to have reached a state of resurrection perfection. He used a word here which means completeness—that to which nothing can be added. This state, he declared, he had not yet attained. He had not reached "perfectionism." He had not reached that stage in the spiritual life where growth—and therefore, effort—was no longer necessary.

Paul had found Christ. More than a quarter of a century had passed since the Saviour had claimed Paul for Himself. Through all these years, Paul had been Christ's most devoted slave. He had done yeoman service for Christ. He had suffered for the sake of Christ as very few men have. Extraordinary experiences had been his. From the time of his miraculous conversion to his Roman imprisonment, the Holy Spirit had been his guide and helper. More than once the Lord had spoken to him as He rarely does to a mortal. Visions and revelations had been vouchsafed him. If any Christian could ever rightfully claim perfection it was Paul.

### Heights Paul Had Not Attained

Yet Paul had not attained. Progress had been made, progress unequalled by the vast majority of saints. But more lay beyond than the past or the present contained. Not yet had he attained to that spiritual condition in which man needs no longer to confess himself a sinner. He had had such a vision of absolute holiness, that he knew he himself had not yet attained. He had not yet laid hold of that for which Christ had laid hold on him. When Christ met Paul on the Damascus road He had a definite purpose in view, namely, that Paul might attain perfection. This Paul eagerly strived to attain. Toward this he bent all his energies, refusing to look back. But he had not attained the perfection which was purposed for him and promised to him by Christ.

It is easy to see why this perfection is unattainable here on earth. Faultlessness is conceivable, being merely the negation of evil. But perfection is positive, the



Prof. M. E. Ritzman

attainment of all conceivable excellence. Christ is our mark, the perfect standard of God in Christ. Therefore it is long as eternity, expansive as God in Christ Jesus. Strive as we may, fight and struggle as we will to be pure, holy, and perfect, even to the dying hour, we must say with Paul, "Not that I am already made perfect." Always there is a step nearer to our ideal. And then another, and another, on to infinitude. That is why we need all eternity to reach our goal.

A singular unity of purpose ruled Paul's activities, "This one thing I do. . . I follow after." As Bengel beautifully expressed it, his eye stretched away over the course and drew on the hand, and the hand reaching before drew on the foot. He was not paralyzed by the distance which yawned between him and the ideal. He did not sit down and weep tears of bitter impotence. He pursued the glory with all the intensity of a hound which has found the trail. He would not run off on side issues like a dog that jumps every trail, and holds to none, starting with a deer, and ending the day by barking at a rat hole.

### He Had No Time to Look Back

As the apostle thought of the racers, prepared by unsparing discipline, as he thought of the determination with which the eager runners started, and of the way in which every thought and act were bent upon the one purpose of success, until the moment when the panting runner shot past the goal, it stirred him with the resolve to be no less eager in his race. And it made Paul long to see the children of light as practical and wise as the children of this world are in their generation.

Let us remember that this was the

speech of an old man! We are accustomed to think of age as the season when the strenuous life is relaxed, when enthusiasm begins to fade, when the early ardor begins to cool. But here was a veteran whose eye was not dim, whose natural force was not abated, but who preserved in his old age the magnificent forcefulness of his youth. He was as keen and uncompromising as ever, following the gleam. The Lord had laid His hand upon him and designated him for glorious dignities, and he devoted every ounce of his strength to the accomplishment of his Master's purpose.

We admire this spirit in the veteran missionary. When we think of David Livingstone, at the age when most men prize the comforts of home, setting forth once more to explore the dark continent beyond the reach of all his previous journeys in the unflinching pursuit of his life-long hope to redeem Africa from slavery, verily, our hearts burn within us.

### The Sin of Satisfaction with Past Attainments

Oh, that God would put into our hearts the restlessness that would drive us on to the goal of our high calling! Many of us are too well content with the mediocre station which we have obtained in the Christian life, and have stopped striving, and, worst of all, have stopped aspiring. An unholy satisfaction has taken possession of us, and we have permitted it to do so, forgetting that contentment with past achievements and successes is fatal to all progress. When a man thinks he has reached the goal, languor begins to creep over him and the freshness goes out of his life.

"No one has any right to make today's encampment the place of his permanent habitation. No one has won any victory with which we have the right to be for a moment content."

Looking backward, lingering lovingly over past attainments is weakness. Only the soul that refuses to be distracted by the past, and sets itself steadily to fulfill the mission God has given it, will find in that concentration the secret of power.

A friend discovered Thorwaldsen in tears, and on asking why the distinguished sculptor was giving way to depression, he received this reply,

"Look at that statue. I have realized my ideal and therefore fear that I have reached the high-water mark of my profession. When a man is satisfied, he ceases to grow."

It is said that Tennyson was seventeen years in writing *In Memoriam*. He wrote the little song, "Come into the Garden, Maud," fifty times before he gave it to the publisher.

(Continued on page 290)

Moody Monthly

# What Is Expected of a Preacher?

By REV. WILLIAM EVANS, D.D., Los Angeles, Calif.

**T**HE preacher must be a man of more than ordinary good character. Preaching is truth plus personality, and, other things being equal, the better the man the better the preaching. The reason for the spiritual effectiveness of some sermons and the utter barrenness of others, lies almost always in the difference in the men preaching the sermons. The truth is the same. The difference in effectiveness lies in the men proclaiming it. Occasionally a bad man may preach a good sermon and a good man a poor one, but, ordinarily, the sanction and power of God is with the sermon prepared and preached by the man who is living in daily communion with God.

## Must Experience the Victorious Life

"The priest shall be holy unto God . . . for he offereth the bread of thy God. . . . If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (Lev. 21:8; II Tim. 2:21). Occasionally a morally bad man is found in the pulpit, but he does not stay there long. He is speedily discovered. His sin finds him out, and then he is unfrocked and dismissed from the ministry. A lawyer, a physician, a business man may live immorally and still continue to succeed in business; but not so a preacher. "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

No wilful, known habit or sin must be allowed to have dominion in the life of the preacher. How can he preach Christ as the victorious Redeemer and Lord if he himself does not know by experience what a victorious life is? "Thou therefore which teachest another, teachest thou not thyself?"

The preacher is a priest—one who draws near to God in behalf of the people. But how can he draw near to God if there is wilful, known sin practiced in his daily living? The Bible tells us that "our God is a consuming fire," by which is meant that God is so holy that sin is burnt up as it approaches His holiness. Just as the electric needle burns up the cancerous roots that come into contact with its burning and consuming heat, so does the holiness of God burn up sin in the heart of those who would approach Him. There must be no deliberate sinning on the part of the preacher as he approaches God in behalf of his people.

## "Throw Away Every Weight"

Oftimes it becomes the duty of the preacher to forsake certain practices which may not in themselves be sinful, but which become a hindrance to the spiritual work of God in the world and in the individual soul. Paul speaks of the "strong" Christian being willing to

give up certain things which in themselves are not wrong, for the sake of the work of Christ in the soul of some "weak" Christian to whom such things are indeed sinful, because they have been perhaps associated with his or her past sinful life.

A preacher who uses tobacco, for example, is not thereby sinning. He may be able to use tobacco with a clear conscience so far as his relationship to God is concerned. And the "weak" brother has no right to point the finger of accusation to the preacher and say, "Thou sinnest." That is a matter between God and the preacher. So far so good. But there is another aspect of the case. The preacher has a relationship to his fellow Christian, and especially so to the Christian who may be weak in the faith. If what the preacher is doing is hurting the spiritual work of Christ in any soul, it is both the privilege and duty of the preacher to give up that thing, even though it be not wrong and sinful to him, for the sake of the "weak brother for whom Christ died."

To continue in the practice of even a doubtful act that is a spiritual hindrance to others becomes an actual sin. "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." The only conclusion for the preacher, therefore, is this: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. . . . For meat destroy not the work of God. . . . It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (I Cor. 8:12, 13; Rom. 14:20, 21).

## Proclaim a Positive Message

The preacher should have certain settled religious convictions. The world has doubts enough of its own. It asks for certitude and conviction from the pulpit, not negation or doubt. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2:7).

Too often, alas, do we find preachers who do not know where they stand with regard to the verities of the Christian faith. In Bible days when God called prophet and priest, they knew where they stood, and said, "Here am I, Lord!" Today, when God calls some preachers, they lack the positive affirmation, and instead say, "Where, w-h-e-r-e am I?" They don't know where they stand on the great doctrines of the virgin birth of Christ, the inspiration of the Bible, the deity of Christ, the atonement by the Cross, the resurrection of Christ, and such essential doctrines. Is it any wonder then, that the pew has its doubts when the pulpit lacks in certainty?

It is said that an infidel of London went often to hear Dwight L. Moody preach. A friend asked him why he went to hear the evangelist, since he did not believe in Christianity. His answer was, "No, I don't believe it, but he does; and I'll go a long way to hear a man who knows what he believes and preaches it, even though I don't agree with him."

Too often is the preacher's religious and theological thinking in a state that might well be called "mush." And, sad to say, we sometimes call our lack of clearness and definiteness in thinking—tolerance and charity. Our trouble is that we are worshiping the goddess Yes and No, instead of Yes or No. We lack clearness and courage of conviction too often. The early Christians went to the stake for a point of view. We, evidently, have no point of view, or none worth dying for. If the preacher has no definite religious convictions he ought to take a vacation from his pulpit and go off into the woods somewhere, find out where he stands, and settle the matter alone with God.

## Don't Be Afraid of Being Dogmatic

Science is dogmatic enough, why not the preacher and religion? Written over the door of the laboratory of science are the words, "Principles of science are exempt from all debate." How is that for pure dogmatism? Why should the preacher be afraid to assert that there are certain great doctrines of the Christian faith that "are exempt from all debate"? Why should there not be some things in the "faith which was once delivered unto the saints" which are beyond debate? Some things in religion are "settled" surely.

Why be afraid of what is sometimes sneeringly called "the static" in religion? For example, why be afraid to preach that the Bible is the absolute and authoritative Word of God, and final authority in all matters of faith and practice?

The multiplication table is static, is it not? Are not two and two four? Can that be controverted? No, it cannot—even though no man living can tell just why two and two make four and not five.

The colors of the rainbow are static, are they not? You can neither add nor take away from the cardinal colors. You may utilize those cardinal colors to make many varying hues and different shades of any one color, but the rainbow colors are static.

The musical scale is static, is it not? Can you add to or take from it one note? No. But you can use that scale to produce many variations of tune and tone. We accept the static of the multiplication table, the rainbow, and the musical scale, why then hesitate at the static claim of the Bible, that the Bible as an objective

(Continued on page 285)



# The Clergy and the "Word Business"

By CARL F. H. HENRY, Wheaton, Ill.

**W**RITING of the clergy in his book *City Editor*, Stanley Walker declares: "They are the most touchy set of quibblers who ever plagued a well-intentioned editor."

As one of Journalist Walker's host of suburban correspondents when he was still city editor of New York's *Herald Tribune*, I could understand readily the average newspaperman's view of the world of spire and steeple. I learned why the gentlemen of the deadline smudge ink upon the gentlemen of the lifeline.

## "Why Newspapermen Drink"

One morning, a typewritten copy of an earnest country pastor's Sunday morning sermon was brought to the office, where I edited one of a chain of progressive weeklies. The carefully compiled manuscript had arduously been pasted together, measuring about ten feet in total length! The pages were rolled like an ancient papyrus. At the end of the scroll, as if to climax the noble venture, was affixed in the parson's own handwriting the notation: "We had a delightful time. Was you there?" It never got into print. It still preserves its cylindrical rotundity in an old scrapbook. Although not addicted to intoxicants, I indexed the curiosity under the title, "Why Newspapermen Drink."

In the same office was a seasoned managing editor who had made it his policy to slash from all copy the name of the Deity, however it appeared. This attitude was encouraged not a little by clergymen whose most obvious literary characteristic was the abundant use of that name.

It is unfortunate that the clergy are so unfamiliar with the workings of a newspaper in a day when the press wields so great an influence. A breach, due to unwitting ignorance rather than to intention, alienates pulpit and news desk. Even Christian magazines and periodicals are largely operated by preachers and not by journalists. It is recognized that many pastors hire publicity men to prepare copy. In fact, some agencies exist chiefly to write sermons for clergymen, charging fixed prices for twenty or thirty-minute messages on any specified text or theme.

## Newspaper Training Valuable to the Minister

A staff man on the *Chicago Daily Tribune* told me recently, that he had contributed vitally to the recognition of several well-known clergymen. When comment on a specific subject is desired, it is natural that newspapermen turn to preachers who are news-minded, and who can express themselves in the pungent, pithy manner required by the "word business." The public becomes familiar with names seen most frequently in print, and soon a reader-following is created.

A radio commentator over one of the Midwest stations recently reviewed a pamphlet written by a newspaperman on a spiritual theme. "This bit of work," he declared, "confirms me in what I have always suspected, that newspaper training is invaluable to one who would enter the ministry."

Frequently the assertion has been made that newspaper work is broadening, even if it is not deepening. But it is more than this. It is a workshop for those who would handle words. It does not teach

the writing of literature, but it cautions against the use of peddler's French. Furthermore, it gives prospective clergymen a necessary insight into the newspaper world.

## The Neglect of an Important Agency

The Church is neglecting the press as an avenue to the masses in this day. The "isms" have been quick to sense the usefulness of the printed page, but the pulpit has marked time in this regard. Editors are interested in timely religious copy, but are not inclined to unearth vital messages buried in a maze of adjectives and adverbs.

A new emphasis is needed today in the field of Christian journalism. It should touch every man who plans to stand in a home pulpit and declare the Word of God to the man-in-the streets. Lines of type can become pulpits. Men have been led to the Cross of Christ hundreds of times by what they have read. One tract alone, "What Is It to Believe on Christ?" was instrumental in the conversion of more than seventeen hundred persons before the death of its author, Dr. J. W. Chickering.

There is need, then, that the clergy today study the "word business." Tracts have led men to Christ. Magazines have led men to Christ. Newspapers have led men to Christ. To us has been given a written revelation. We have not been faithful in availing ourselves of the printed page as a medium to send it forth to unregenerate millions. Ink has spoken many centuries after lips have become mute.

## "I Have Christ"

By REV. WARWICK AIKEN, Pass Christian, Miss.

"And what," asked the Inquirer, "do you mean when you say, 'I have Christ'?"

"Why," said the Rector, "simply this:

"I have Christ as my God for worship;  
I have Him as my Lord for devotion;  
As my Saviour for salvation;  
As my Redeemer for deliverance;  
As my Master for service;  
As my Advocate for failings;  
As my Intercessor for weakness;  
As my Propitiation for covering,  
And as my Mediator for peace.

"I have Christ as the Door for entrance;  
As the Truth for freedom;  
As the Way for following;  
As the Foundation for building,  
And as the Light for my walk.

"I have Christ as my Example for life;  
As my Teacher for knowledge;  
As my Counselor for guidance,  
And as my Elder Brother for companionship.

"I have Christ as my Shepherd for provision;  
As my Sustainer for continuance;  
As my Anchor for safety,  
And as my Shield for defense.

"I have Christ as my Rock for shelter;  
As my Helper for need;  
As my Great Physician for healing;  
As my Comforter for sorrow,  
And as my Hope for strength.

"I have Christ as the Unspeakable Gift for riches;  
As the Lamb of God for sacrifice;  
And as the Bread of Life for communion.

"I have Christ as the Judge for rewards;  
I have Him as my Life for eternity,  
And as the Alpha and Omega for all things.

"And you, my dear friend, may in the same way  
'have' Him.

"Will you receive Him now?"

# An Experiment with Tithing

By HELEN MILLER LEHMAN, Santa Rosa, Calif.

OUR congregation had carried an almost unbearable financial load. Although the membership numbered between four and five hundred, the attendance averaged from 100 to 150. Not more than 115 pledged, and several of those were children whose contributions were not large, although very welcome.

## The Failure of Hackneyed Methods

Approaching the close of our fiscal year, the finance committee was alarmed at the size of its deficit, which was the largest the church had ever experienced. Meetings of the committee were held in an effort to devise some new method for raising money, yet each meeting adjourned, remote from a satisfactory solution of its problem. All the hackneyed methods had been resorted to, such as circularizing the membership with a statement of our need, house-to-house canvasses, and individual appeals. All met with inadequate returns.

One month before our annual conference was to convene, we were advised by our treasurer that we were \$900 in arrears. It was such a disheartened finance committee that heard the announcement! There seemed to be no rift in the clouds, and no one was able to offer an encouraging solution.

It was finally decided to present the situation to the congregation. The morning designated for the work, the congregation was below average in attendance. An unusually large proportion was young people, from whom no large contributions could be expected. On the whole, a discouraging picture presented itself to the speaker and to the committee. Sometimes God allows such experiences to come as a test of faith, and better to demonstrate how the impossible may become a reality under His touch. We made

## An Appeal on a Scriptural Basis

1. An acknowledgment was made of the error of our ways. We had failed to ask guidance. We had used our own tactics rather than God's way for raising our moneys. An effort on the part of the church to "tickle the palate" of the giver, rendering him something of value in exchange for his money, must be displeasing to God. So, dinners for profit, bazaars and sales are unscriptural methods. Our method of collections was also wrong. The finance committee had run after the members asking, urging, begging contributions. This not only deprived the giver of the joy of voluntary giving, but it, too, is contrary to Bible instruction. We are told to bring the tithes into the storehouse.

2. A statement was made of God's promises to the giver, "Honor the

Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:5-10). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

## God Never Fails

If we do not derive the benefits portrayed in God's promises, it is because we have failed to do what He requires of us in that connection. Not having done our part by bringing in our tithes, this particular church had enjoyed no phenomenal blessing at God's hand. Our spiritual life had been at low ebb. We had lost many members from one cause or another and had few additions to replace our losses, with none on confession of faith.

3. An urgent appeal was made to try a faith adventure with God; to do our part as prescribed by Him, trusting Him to "play fair" with us. He urges us to put Him to the test, to prove Him.

4. A definite plan was suggested.

Tithing is a new experience to many Christians. To some it is so drastic as to be almost an unacceptable idea. Yet no Christian is fully consecrated until his purse, as well as his heart, is given over to God. Regardless of what might have been pledged for the past year, or what might have been paid into the church treasury, it was suggested that the members, as an entirely new proposition, pledge one-tenth of their income for the ensuing month only.

5. Pledge cards were passed and collected.

6. The minister asked God's blessing upon our efforts and upon those who had made the venture in faith.

## Some Wonderful Results

Four hundred dollars came in as a result of the pledge cards! The month passed and the entire \$900 was raised. An additional \$75 came in with which to start the new year! The finance committee seemed scarcely able to realize what had happened. That such a large sum could be raised so quickly and from such small individual amounts, was almost unbelievable! It is easy to understand why they found it in their hearts to sing, "Praise God from whom all blessings flow."

## HE PRAYED—GOD DID THE REST

After every meeting the young man would come and take hold of the evangelist's arm and tell how much he would like to do something for the Lord Jesus, whom he deeply loved. Whenever he saw the evangelist uptown, he would run after him and tell him the same story. This young man's sight was very poor, because one eye was badly crossed, and there was a defect in the other. He had an impediment in his speech coupled with extreme stuttering that made it hard to understand him, but he had one redeeming feature, and that was his cleanliness. One day on the street he accosted the evangelist and his wife, who was at one time an Evening School student of the Moody Bible Institute, and followed them to their car. They could not seem to get rid of him. They told him that they had another town to make that afternoon and would see him later, but he would not be put off. From his pocket he took a much worn tract, and stuttered out: "It's the only one I got. I prayed all morning over it and for the right one to give it to. They will surely be saved."

The evangelist said, "If I give you a bunch of tracts and a few Gospels, will you pray over them like that before you hand them out?" He promised, and for some time nothing was seen of him. Later it was learned that he had received permission at the hospitals to give each patient a tract and a Gospel, and that much good was being done, especially among some of the nurses, in whom a decided change was taking place. On Trade's Day he handed out tracts among the farmers, and again there was a stirring in some to accept the Lord as Saviour.

It was found that he prayed "with strong crying and tears" over those tracts and Gospels, then sallied forth with a burning heart to give them out; and God worked in lives. Though scarcely able to see or speak, he prayed and served, and God did the rest.—*Student News Service.*

## A Pastor's Prayer

By REV. N. E. SINNINGER,  
Trempealeau, Wis.

Dwell deep, O inner Christ, dwell deep  
Within my inmost soul;  
Only Thy blessed self can keep,  
Aye, cleanse and keep me whole.

Perfect Thy holy will in me  
Till all my will is stilled,  
And "power beyond my power" from  
Thee  
My poor, weak life has filled.

Then send me with Thy saving Word  
To those who need Thy grace;  
Illumine, cleanse, and use, dear Lord,  
Until I see Thy face.

# The Institute Library

By REV. ELGIN S. MOYER, Ph.D., Chicago, Ill.

**A**N efficient library is one of the most important and useful departments in an educational institution. It touches practically every phase of the life of the school.

An up-to-date library must ever be growing. It preserves the convictions and thought-life of generations that are past and gone. It also gathers and holds for future generations the best thinking of the men of today. The men themselves pass from the stage of action, but their thoughts live on and continue to speak through the printed page. The greater the number that the library possesses of the best productions of the past, and the more faithful it is in collecting the choice current writings, the more valuable will be its contribution to the progress and efficiency of the school.

The library of a Bible school has a unique opportunity and a distinct field of service. Its specialized task is to discover the best theological literature that exists, and to make it available to both teachers and students.

## Some of Our Needs

The Moody Bible Institute has endeavored through the years to select for its library some of the best books published. But there are many choice books which have not yet found their way to its shelves. Some of the outstanding volumes have been in such constant use by the students that they have been completely worn out and need to be replaced. Then, too, many of the books published ten, twenty, or fifty years ago—some of the very best in their respective field—are out of print and are difficult to find in the book stores.

The Institute is adding books as fast as seems advisable. Since God through His people supplies all the funds for the needs of the Institute, we want to exercise the greatest care in appropriating these funds. Hence the more good books we receive gratis from friends of the school, the greater number of other new volumes we can purchase with our available appropriation.

Since we now occupy the fifth floor of the new Administration Building, we have up-to-date quarters to shelve our books; and also a large reading room where these volumes may open their pages to the hungry minds of our students, who are sacrificially but joyfully preparing themselves for greater service for our Lord in a needy world.

## How You May Help

We are taking this opportunity to invite our friends to help us build up and enrich our library. Without doubt, many of you have, or know others who have, some of the very books we need, and would be happy to have the privilege of placing them in the Moody Bible Institute Library. If you choose to make such a contribution to the cause of Christ, will you kindly mail us a list before you send any of the books? This will avoid too

many duplicates of any one copy. There will be placed in each book an appropriate donation plate bearing the name of the donor.

Books by the following authors are desired:

Sir Robert Anderson, James H. Brooks, Lewis Sperry Chafer, Charles R. Erdman, A. C. Gaebelain, A. J. Gordon, James M. Gray, William Kelly, Abraham Kuyper, Melvin G. Kyle, C. H. Mackintosh, F. B. Meyer, D. L. Moody, G. Campbell Morgan, Andrew Murray, James Orr, Ford C. Ottman, A. T. Pierson, George T. Purves, Marcus Rainsford, William B. Riley, A. T. Robertson, C. I. Scofield, W. Graham Scroggie, W. H. Griffith Thomas, R. A. Torrey, Benjamin B. Warfield, Nathaniel West, Thomas Whitelaw.

There are other books that are not at present in our library, but which we should have. Could you contribute any one or more of the following?

Adams, J. McKee—*A Geographical Survey of Bible Lands in the Light of the Scriptures and Recent Research*  
Albright, William F.—*The Archaeology of Palestine and the Bible*

Alford, Henry—*The Greek Testament*, 4 volumes

Barton, George A.—*Archaeology and the Bible*

Birks, T. R.—*Isaiah*

Boutflower, Charles—*In and Around the Book of Daniel*

Caiger, Stephen L.—*Bible and Spade*

Candlish, Robert S.—*The Epistle of John Expounded in a Series of Lectures*

Chadwick, W. E.—*Pastoral Teaching of St. Paul*

Cremer, Hermann—*Biblical Theological Lexicon of New Testament Greek*

Dalman, Gustav—*Sacred Sites and Ways*

Davidson, A. B.—*The Theology of the Old Testament*

Deissmann, Adolf—*Light from the Ancient East*

Delitzsch, Franz—*Commentary on the Epistle to the Hebrews Translated from the German Text*, 2 volumes; *A New Commentary on Genesis* (English translation)

Edersheim, Alfred—*The Bible History*, 7 volumes

Fairweather, William—*From the Exile to the Advent*

Garstang, John—*Joshua, Judges*

Graham, William—*Ephesians*

Hammond, T. C.—*In Understanding Be Men*

Hastings, James—*Dictionary of Christ and the Gospels*, 2 volumes; *Dictionary of the Apostolic Church*, 2 volumes

Hazard, M. C.—*Complete Concordance to the Revised Version*

Horton, Robert F.—*Women of the Old Testament*

Keil, Karl F.—*The Twelve Minor Prophets*

Kenyon, Frederick—*A Handbook to the Textual Criticism of the New Testament; Recent Developments in the Textual Criticism of the Greek Bible; The Story of the Bible*

## Greek Word Studies

By Kenneth S. Wuest

### HOW PAUL PREACHED

"And I having come to you, brethren, came not having my message dominated by a superior rhetorical display, or by philosophical subtlety, or by a wisdom that is clever, cunning, and crafty, announcing to you the mystic secret of God" (I Cor. 2:1, lit.). The word *ὑπεροχὴν* (*hyperochēn*) literally means "to hold above." Paul did not preach above the heads of his audience. There were some wise men after the flesh in his Corinthian audience (I Cor. 1:26, 27), but not many. Paul adjusted his method of presentation to the limitations of the majority. The word in its pagan usage referred to excellence of rhetorical display or philosophical subtlety, both of which the Greeks took delight in. *σοφίας* (*sophias*), meaning "wisdom," referred in its pagan usage to cleverness, cunning, shrewdness, craft, when connected with a presentation of a discourse. Paul refused to use any methods of such a nature.

"For after weighing the issues, I decided to know nothing among you except Jesus Christ and Him crucified" (v. 2). *κρίνω* (*krinō*) means "to separate, put asunder, pick out, choose," thus, "to come to a certain judgment." Paul decided after weighing the issues, namely, as to whether he would preach Christ with a display of oratory and philosophical subtlety, thus gaining the favor of the Greeks but obscuring the Cross, or of preaching Christ in utter simplicity, thus incurring the contempt of the Greeks but allowing the Holy Spirit to manifest forth the Lord Jesus, to do the latter. What a lesson to us.

"And I in facing you, fell into a state of weakness and fear and much trembling" (v. 3). *ἐγενόμην* (*egenomēn*) from *γίνομαι* means "to become," ingressive aorist here, "to enter into a new state or condition." *πρός* (*pros*) in its root meaning signifies "facing," thus speaks of fellowship. Any human poise or confidence Paul may have had, disappeared as he faced the Corinthians, for shorn of any dependence upon his Hellenistic learning, he found himself weak, nervous, trembling. A. T. Robertson says, "It is a human touch to see this shrinking as he faced the hard conditions at Corinth. It is a common feeling of the most effective preachers. Cool complacency is not the mood of the finest preaching."

"And my message and my preaching were not couched in the specious arguments of sophistry, but they were in a demonstration of the Spirit and of power" (vv. 4, 5). *πειθούς* (*peithois*) is used in *πιθανολογία* (*pithanologia*), which latter was used of specious and plausible argument. The Corinthians put a premium upon a veneer of false rhetoric and thin thinking. Paul did not mean that he did not use clear arguments and earnest persuasion, but that his preaching was not pedantic in its nature. It was not musty with the atmosphere of learned classroom disquisitions. It was simplicity itself, empowered by the Holy Ghost.

Moody Monthly



# Mastering English

## as a working tool

**D**ID you ever stop to think that language is the most universal tool known to man—far more useful than the telephone, the automobile, or the airplane, or even than that universal tool, the knife?

Good English is the language of educated people, and if you want a job you need Good English, for it is the educated people who give out the jobs.

If you want to get into a social club or anything of that sort, again you need Good English, for Good English is your ticket of admission to society.

If you can "sling the English language like a master" you can get a lot of business, either by talking as a salesman or writing sales letters or advertising.

If you want your children to be better educated than you are, you've got to learn Good English, for you were their first language teacher, and they will never change their unconscious habits unless you show them the way.

### English Not So Difficult

No doubt you think improving your English is simply impossible—when you reflect on the 600,000 words in the latest Webster.

I'll tell you a secret. Half of all the words we use in conversation or ordinary letter writing are but repetitions of fewer than 100 very common words. Any mistake you make on those words will dot your speech or writing all over with errors because of the repetitions.

What are those words? Do you make any mistake on them? I could answer both of those questions for you in five minutes if you took my course. Leonard Ayres demonstrated that 542 words make up seven-eighths of all our speech and writing, and on a large part of those words no one ever makes a mistake.

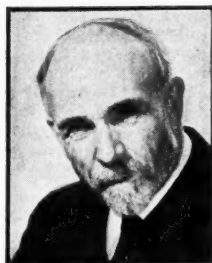
I teach the whole subject of grammar under the head of 25 principles and 100 to 150 common expressions, of which you would probably be all right on 75—if you only knew what your few slips are. In spelling no more than 250 or 300 words are troublesome, and I can teach the whole use of the comma under 3 principles.

### No Rules! No Rules!

I already hear you saying, "I can't remember rules." You're right; you can't. But I don't teach any rules. I show you principles illustrated in scores of examples, and you SEE them almost at a glance, and imbibe them unconsciously, as you have to imbibe everything about language. You make mistakes unconsciously, and you've got to learn to correct them unconsciously.

### Self Correcting Device

But I give you an **INDIVIDUAL** course—just for you, on your mistakes. My patented self-correcting device, developed out of modern psychological tests for dis-



**Sherwin Cody**  
*The Man Who Simplified English*

covering unconscious habits, on which the U.S. Government gave me a patent within six weeks, will discover your own unconscious mistakes of which you never dreamed, and will do it in five minutes. You don't believe? Just let me demonstrate it without your risking a penny. I really don't believe any more remarkable educational invention was ever made—and about 100,000 of my students think the same thing.

### Self-Confident Ease

The most curious thing about this method, however, is the way it works. Suppose you suspect you might be making some mistakes in English—but you have no idea what they are, and to yourself you pooh-pooh the idea that there are any at all. But that suspicion is the worm in the bud—you fear—you think—you hesitate. And he who hesitates is lost! You have soon developed an inferiority complex. But I can quickly cure it. You give yourself my preliminary tests and in five minutes you know just what you know and what you don't know. If you should discover you don't make any mistakes your inferiority complex is gone like the mist in the morning. If you make only a few, you know just what they are and can clear them up in a very short time. It is worth the full price of my course **JUST TO KNOW**. If you don't believe it you have only to read some of the letters I have received from students whose inferiority complex has been cured. I didn't know it myself till I got those letters. They are printed in my booklet "How You Can Master Good English in 15 Minutes a Day," sent free to anyone who asks for it.

### Writing for the Press

And now, as Mr. Cody's publishers, may we ask you a question: Do you think you might have talent to write for the press? Short stories, novels, or articles? Sherwin Cody was the first to prepare a really practical textbook on the art of short story writing. When it was published in London, Zangwill wrote in the Pall Mall Magazine, "This is the most sensible treatise on the short story that has yet appeared in England." Later Mr. Cody's World's Greatest Short Stories was adopted as a textbook for classes in story writing in half the colleges of the United States. You can't make

a better start than by taking the Sherwin Cody course on the fundamentals of English, that gets right down to the practical and successful use of the language, which is the soul of all writing, and fits you for your future ambition.

### "Letters That Pull" Cash

When Mr. Cody became connected in Chicago with the System Magazine for business executives, he applied the principles of literary art with great success to sales letter writing. He taught business writers to express themselves on paper as if they were talking to a customer face to face across a table, and above all to make an accurate psychological analysis of the customer's mind, so that they were actually able to get 25% to 50% more business from the letters they wrote. These psychological principles are useless till the fundamentals of English are mastered.

### Success in Gary Schools

Some years ago Mr. Cody was invited to Gary by William Wirt, the famous inventor of the Gary System. All the junior high schools were placed under his charge for a period of ten weeks. In only five weeks of actual study by the Cody method the pupils showed more improvement than in two years by the regular way of teaching. The president of one parent-teacher association recently took the Cody course with 17 fellow members to help them with their children.

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# Youth Page

Elizabeth Andrews Houghton

## AN IDEA AND AN ESSAY

A subscription order was received from Hudsonville, Mich., with this note:

"This subscription is being given as a prize to Miss Alice Wiers for having written the best article answering the question, 'Was Cain Lost Because God Rejected His Offering?' This was a contest in the young people's class of the Hudsonville Community Church. I am enclosing the prize-winning article with permission to use it in any way you choose."

Perhaps other churches or young people's organizations would find this plan profitable. Here is the essay which won the subscription to the *Moody Monthly*:

### Was Cain Lost Because God Rejected His Offering?

Cain and Abel, the sons of Adam and Eve, each brought an offering to the Lord. Abel brought a blood offering, which was acceptable to God, while Cain brought of the fruit of the ground, but God had not respect unto Cain's offering (Gen. 4:3, 5).

I think God must have made known beforehand, the kind of sacrifice required for sin (Gen. 4:3-7), for Abel's offering was by faith (Heb. 11:4), and faith cometh by hearing and taking God at His word. So then, Cain must have been instructed that a blood offering was necessary, for death is the penalty for sin and "blood" speaks of death in substitution for the sinner.

### Only Blood Sacrifices Pleasing to God

The reason Cain's offering was not acceptable to God was because his offering was the fruit of the cursed earth—a type of his own good works. There was no confession of guilt, and no acknowledgment of the need of a substitute, and therefore no manifestation of the atoning blood. There was no faith and no blood in his sacrifice, and we read, "Without shedding of blood there is no remission" (Heb. 9:22). Hence Cain's offering was rejected because it was bloodless. But there are millions of people living today who, instead of coming to God with the blood of Jesus Christ as their only plea, come with their own good works, fine characters, and religiousness, expecting that to save them.

But because Cain's offering was not acceptable, God did not turn away from him. Instead, our merciful Lord offered Cain another chance to bring the required offering. "And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door" (Gen. 4:6, 7). Here God asked Cain why he had become angry, for if he would bring the required sacrifice he would be accepted. But Cain's pride would not let him yield, and especially in this instance do we see that pride is absolutely unyielding. Even in this day, pride keeps many a person from the Saviour of sinners. "Pride goeth before destruction" (Prov. 16:18). Cain probably thought his

offering looked best and was the best he had, so it ought to be acceptable to God. How like the people of the world, who seem to think that their works should help them to inherit eternal life in heaven!

### No Desire for Repentance

But even if Cain did know that his way was not God's way, he had no desire for repentance, no willingness to confess his sin and forsake the hopeless way of his own choosing. God told him of the sin offering at his heart's door, but the door was bolted. It seemed as if Cain became so proud that he would not heed any correction, even from God (Gen. 4:6, 7). So when God offered Cain another chance, he refused and went from the presence of God.

Thus, Cain was lost, because we read that he "was of that wicked one" (1 John 3:12), meaning the Devil. And he who is of the Devil is none of God's. So Cain was condemned, not because his offering was rejected, but because he went from the presence of the Lord and refused God's way of access, by the blood. If Cain had been lost because of the rejection of his offering, God would not have given him another chance to bring the required sacrifice. But because Cain refused, he was lost and went from the presence of the Lord.

### Justification by Faith

It is through the precious blood of our Lord Jesus Christ that we are saved from condemnation, and that blood cleanseth us from all sin. And we must all be saved, for we are all sinners (Rom. 3:23). We are sinners because of unbelief in Jesus Christ. As unbelievers we are under condemnation (John 3:18). Yet God loves us (John 3:16), and Christ died for us. He is our only hope (Acts 4:12).

To be saved, we must believe on Him (Acts 16:31); to grow, we should confess Him (Rom. 10:9, 10); then we are to live for Him (Rom. 12:1). After we are saved we can live for Him because we are new creatures (II Cor. 5:17). Living for Christ brings the gift of eternal life from God, but living for sin brings the wages of sin, which is death.

## THE MASTER'S RECEPTION EVENING

By Rev. Howard W. Pope  
St. Petersburg, Fla.

We are all familiar with the announcement:

"The church prayer meeting will be held on Wednesday evening at seven-thirty. Everybody is invited."

So far as we can learn, the midweek meeting of churches all over the land, with few exceptions, is very poorly attended. Suppose we call it, "The Master's Reception Evening." Then the pastor's announcement would be:

"The Master's Reception Evening will be held in our church parlors on Wednesday evening at seven-thirty. We shall all want to be there to meet Him and to bring our offering of praise,

prayer, or testimony to add to the enjoyment of the occasion."

### The Reception at Bethany

There was a home in Bethany where Jesus always was sure of a warm welcome. It was the home of Martha, Mary, and Lazarus. Martha, the elder sister, was the housekeeper. She studied the tastes of Jesus, and we may be sure that when He was their guest, she always placed before Him the food that she knew He would most enjoy. Mary planned to sit at the feet of Jesus and listen to the words of wisdom that fell from His lips.

As the time of His departure drew near, Mary noticed a slight cloud on His face at times, and she wished she could do something to lift that cloud. Away she went to the store where the best perfumes were sold. She sampled two or three, saying, "The best is none too good for my Lord." Turning to the dealer, she said, "I will take the most expensive the market affords," and laid down three hundred pence, a laborer's earnings for an entire year.

At an appropriate time she broke the alabaster box and poured its contents lavishly on the Master's head, and the fragrance of the perfume filled all the room where they were sitting. There were some who said, "Why was this not sold for three hundred pence and given to the poor?"

But Jesus said, "Let her alone . . . she hath wrought a good work on me . . . She is come aforehand to anoint my body to the burying. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:6-9).

### What Happened at One Meeting

On one occasion, our young people asked me to lead their Christian Endeavor consecration meeting. I read the story of Mary and the alabaster box. Then I said,

"That was nineteen hundred years ago, but the fragrance of that perfume is spreading still, yet losing none of its sweetness. Suppose that we, like Mary, break an alabaster box for our Lord. If it would cost us more to testify than to quote a verse of Scripture, let us offer a testimony. If it would cost us still more to pray, let us offer a prayer."

There were fifty-one members present. Eight offered brief testimonies or appropriate quotations of Scripture, and forty-three offered prayer, not sentence prayers but long prayers when one considers how many there were to take part. It seemed as if the windows of heaven had been opened and God was pouring out such a blessing that there was not room enough to receive it. Every heart was overflowing with joy and gratitude. Every eye was filled with tears. As we left that service, Mary's noble sentiment was uppermost in every mind. Each of us was saying, "The best that I have of time, money, service, or love is none too good for my Lord and Master."

Why not try "The Master's Reception Evening" in your church?

Moody Monthly

# IT'S TIME

to make your plans to attend

## FOUNDER'S WEEK CONFERENCE

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Dr. Harry Rimmer  
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**OPENING MASS MEETING:** Sunday, January 29, 3:00 P.M. at Moody Church.

**DAY SESSIONS:** 8:00 A.M. and 2:00 P.M., Institute Auditorium.

**EVENING SESSIONS:** 7:30 P.M., Moody Church.

**RATES:** Single rooms, \$2.00 a day and up per person, including meals in the Institute dining room; double rooms, \$1.75 a day and up per person. Make reservations early.

### AN HISTORIC OCCASION

A feature of Founder's Week Conference will be the dedication of the new twelve-story Administration Building. In addition, there is a strong likelihood that the basement of the new Torrey-Gray Auditorium will also be dedicated. Think of it—two dedications in one week!

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# Missionary Department

William H. Hockman

## PENETRATING ARABIA

Dr. Paul W. Harrison, of the Arabian Mission of the Reformed Church, has a capital article in the last issue of *Neglected Arabia*, from which we quote a few paragraphs.

"The evangelization of Arabia has always shone in the heart of the Arabian Mission as her divine vocation. The first of the great tours of the Arabian Mission was Dr. Bennett's visit to Kuwait. Dr. Bennett returned from a three-months stay in that truculent and hostile city with the keys of the place in his pocket. It was the hope of the mission strategists that from Kuwait we would be able to penetrate into Nejd, that tightly-closed province which constitutes the very heart of Arabia. But these hopes were doomed to complete disappointment. Political troubles arose between Kuwait and Bin Saoud, king of Nejd, and the door was locked. But when the time was ripe Bin Saoud himself prepared the way so that the good news might enter from another direction. He drove the Turkish garrison out of Hassa and Kateef, and thus the province of Nejd, the goal of our heart's desire, extended its borders to within forty miles of Bahrain, the headquarters of our mission.

## An Entering Wedge

"A date cultivator from Kateef, named Haji Sirhan, came to Bahrain and was treated in our hospital. He most cordially invited us to come and visit him in his Kateef home. He had quite a surprise, and I am afraid very much of a fright, a few months later when the doctor and the clergyman made a trip across from Bahrain and did just that. The trip to Kateef was rough, and our reception at the governor's hands was not very cordial, but we did visit Haji Sirhan, and we left a letter with the governor telling him of our willingness to come over and treat the sick and afflicted citizens of Kateef for a month, once he gave the word. The matter was referred to Bin Saoud, and a little later the permission came. Lots of prayer was behind that invitation, and there was lots more besides the packing of our boxes and bales in preparation for the tour. Arrived at Kateef, work developed beyond our expectation, and we were well received by the people and the governor.

"But suddenly something happened. There was an abrupt summons to the presence of the governor, who objected to our morning prayers. The end of that interview was—and his voice snapped like a whip—'Then you can get out of here; a boat

leaves for Bahrain tomorrow, and you in it.'

## A Tight Place

"That did seem too bad. We had prayed for this opportunity for years, and everything had begun so auspiciously. There were still two hours before sunset, and we began to pack up. But we first got down on our knees and told the Lord that if He wanted anything further done in Kateef at this time He would have to intervene, and pretty promptly too. Then we proceeded to pack our boxes. But God's purposes for that trip



Young Africa waiting for something to turn up!

were not finished yet, and He did stretch out His arm and attended to the matter very promptly. The next morning before we had finished our piece of bread and drunk our cup of tea the governor's vizier came to see us. He coughed a time or two, evidently finding it difficult to get started. 'You did not understand the governor yesterday. He does not want you to leave town and go back to Bahrain. He wants you to stay and treat the people, but not to have prayers.' 'Yes,' I said, 'I did understand that, but you see, we can't do it that way.' 'Well,' pursued the vizier, 'upstairs where you drink your tea couldn't you pray and ask God for His blessing up there before you come down?' I grinned appreciatively at this and agreed that doubtless God would get the message that way, but it did not seem to me to answer the purpose very well. The vizier agreed that perhaps that would not be just the way to do it.

"'Still,' he went on, 'you could stand up before the people and pray in your heart without letting any sound come out of your mouth. I am sure that God can hear what you say in your heart.' I decided that I had a real theologian before me. 'Yes,' I agreed, 'no doubt; but still I think the other way might be better.' 'Oh, well,' said the vizier, 'don't you understand? Just go ahead and have the prayers, only don't say anything about it.'

## Farther Inland

"The Kateef trip was a great tour because its foothold lasted. The governor who was so hostile at first, and who ordered us back to Bahrain so peremptorily, came to be the best friend I have ever had in Arabia. His home was in Riadh, the capital city of Arabia. It was through his own personal interest and endorsement that, by and by, an invitation came to make a tour to the capital city itself. The invitation came from Bin Saoud, and though it was extremely brief, it was the answer to the prayers and plans of our missionaries for decades. Riadh is the political capital of Arabia, and also the spiritual capital of the whole empire of Mohammed.

## A Test of Endurance

"So we went in. I learned to sleep on camels on that trip. It was so hot at noon that none of us could sleep, and at night we traveled. 'Remember,' said the king's official camel man as we started off from Hassa, 'death travels just behind you on this trip. Even if you are sick or completely exhausted, and feel that further travel is impossible, you must still keep on going, and nothing must stand in the way of getting to the end of the journey where water is.' But he was wrong. God traveled with us on that trip and no one was sick, nor did the intense heat cause us any trouble. The desert was a lonely place, but not nearly so lonely as Riadh after we arrived. It was hard to believe that the human heart is capable of such an intense and universal reaction of hatred. No one would recognize us on the street. No one would speak to us, except indeed the king when he was inside his castle, and the occasional night visitor who came to debate religious questions. They would talk to us so long as no one was present who knew them.

The trip was not a brilliant one, medically speaking, nor were we able to bring back permission to set up a mission hospital in that inland country. But the message of the Cross was set up there as the flag of the Great King, and that flag has never come down. Other trips have followed, and missionaries have visited central Arabia many times; but still we must pray and work and plan, for the goal of all these trips lies still unreached. No mission stands as a lighthouse in that dark country."

## THE ANTICHRIST IN KOREA

The oppression of the Lord's children in Korea by the relentless hand of Japan becomes more and more acute. The manner in which the government manipulated the last

session of the Presbyterian General Assembly—which was a tragic travesty—is revealed by these excerpts from a letter just at hand from a faithful brother who is on the spot.

"A few days before the Presbyterian General Assembly of Korea met, all missionaries were called to the police stations. They were told that they were forbidden to say a word when the motion would be put before the house to O.K. the Christian's attendance at shrine worship. They were told that when the question was brought up no one would be allowed to oppose it, and if anyone spoke he would be seized at once.

#### Amazing Tactics

"All the delegates were hand-picked by the police. No one was permitted to attend who did not first sign a statement that shrine attendance was all right. These signatures for the most part were obtained under threats, intimidations, and awful tortures, for very few were apostate enough to readily grant their demands. Many who finally acceded to these demands did so after weeks of torment in the prisons. One Korean friend told me that if the police would only kill them they would gladly die, but the police are too wise to make martyrs. They torture them to the loss of consciousness, and a few weeks of such sufferings breaks down resistance.

"One of my most beloved brothers in Korea, a Mr. Lee, a member of my prayer band, is in prison where he has been for months. There is no legal charge against him, but he is detained simply because he will not give in to idolatry. I have just learned that a week ago the police announced his removal from one prison to another where the most awful intense tortures are applied.

#### Steam Roller!

"Will you try to realize that the General Assembly was entirely police-picked? There was a policeman for every delegate. Even from the most remote parts of the land came policemen with their delegates in charge. After a most amazing speech by a delegate who recommended the Assembly pass a resolution favorable to shrine worship, which was moved and seconded, missionaries one after another, rose to their feet. Dr. Blair started, but before he could say two words, was shouted down by the police and denied the right to speak or object. Several others did likewise. Then when the resolution was put to the vote, only the affirmative was taken, and the matter declared to be officially passed and an expression of the will of the church.

"Now the police are representing that the Assembly took such action quite independently, and that there was no force exerted by the police. When one missionary protested to the chief of police, and asked how it could be explained that such a huge company of policemen were present at the meeting of the Assembly, the chief replied that the Koreans are so filled with great patriotic zeal that the police were sent to protect the missionaries from possible assault by the Koreans!!"

#### THE MISSIONARY PASTOR IN WEST AFRICA

"Suddenly I found myself half sitting up in bed. Habit, or predetermination, or some early morning sound had awakened me, and

January, 1939

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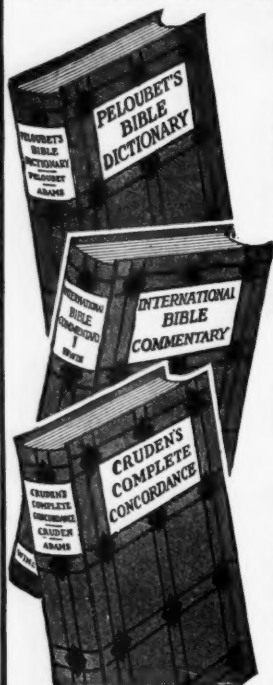
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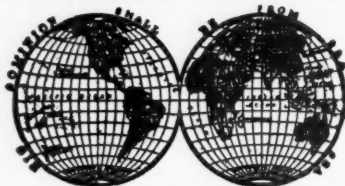
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under the flashlight my watch indicated a quarter to four. Soon the kettle was humming, and by the time I was ready, my servant, Kan, had a breakfast awaiting me of fruit, cereal, coffee, toast, fried eggs and bacon. By five-thirty we were feeling our way along the path in the darkness that was just beginning to fade. A mile along we came to a village where a man was beating a call drum with little zeal. It was the call to village prayers, but no one else was in sight and so we passed on, just as the first gaping, stretching people responded to the call of the drum. Passing village after village, we presently came to a large company of mourners, a few wailing, most of them sitting quietly under the eaves of the huts. They welcomed a short message of comfort and prayer.

"Near three o'clock in the afternoon we were coming down the hill to the last stream before the out-station church toward which we were bound, when a small boy ran dripping from the stream and started up the opposite hill calling, 'He's come! He's come!' As we climbed the hill, we heard one and another of our loads set down with a thud and the shouts of our men as they splashed about in the shallow stream. Women were vociferously warned away, for this was a civilized community! While still some distance from the village, we were surrounded by school children calling out their greetings. I took their outstretched hands, sometimes three or four at once, the clean and cool with the smudgy. How clean and cool some of them were! And some of them—well, never mind.

### Community Greetings

"Then came the women, not so noisy but yet not lacking in zest. Those with babies were greatly pleased if the little one would hold my fingers or smile. Others would laugh uproariously if the child cried, thus adding to its fear. Finally, in the street appeared the dozen or more teachers and evangelists, displaying due dignity and reserve; one dressed in dirty trousers and shredded shirt, because his good clothes were not yet ironed from the wash; others fortunate in having second-best clothes; and some, either well-to-do or foresighted, wore white trousers, shoes, sale shirts, ties, and hats. Later in the day the mature men of the village came to salute us in our lodging.

"Very soon my servant, Kan, announced that 'tea sits'; and there on my knocked-down table were sliced bananas, fresh toast, and jam. Did ever a meal taste so good? I cleared the table, even licking the lime juice and sugar from the banana plate. On inquiring for the men, they were found in the teachers' house disposing of more food than is worth while to enumerate. Soon the native pastor and his wife appeared, one carrying a chicken, the other a basin in which were piled avocados, oranges, eggs, a few pineapples and pawpaws, while a small boy comes lugging a bunch of bananas. This is the first offering to whet the white man's appetite. Other things will follow through succeeding days but with less formality.

"And now my canvas bath is ready and the second great privilege of the day is about to take place. Anyone approaching is warned, 'He bathes.' By and by a warm supper, a bit of quiet fellowship under the moon, and

Moody Monthly



weariness sends us early to our waiting cot, where the prayer drum will waken us early to a new day with its privileges and responsibilities. The accumulated business of the local church awaits us."—Frank O. Emerson, in the *Drum Call*.

### THE PREY OF THE TERRIBLE

"A light shone before the family idols in the deep wall recess. The tiny flame gave life to the clinging shadows in the corners of the room, and cast a glow on the sturdy limbs of the young man standing motionless and almost naked before the idols. There was silence save for the monotonous drone of the names of his gods. For a long time nothing moved, and the ceaseless murmur seemed to pervade the scene with a vague sense of endlessness.

"Suddenly, unexpectedly, there was a change. In a moment the very atmosphere became a living, sinister thing of unspeakable evil—radiating from a presence unseen, but terrifying and real. In awful fear the youth turned to face the vibrating horror. With shut eyes, dreading to see the thing before him, he crouched in the gloom before the idols; and then lay paralyzed in the grip of a helpless, wordless terror. Waves of malicious power enveloped him in swirling surges. His body shook and his senses reeled under the impact. Soon he was completely overwhelmed, and in the loathsome clutch of this being of tremendous power, sank into unconsciousness.

"The youth stirred uneasily on the dew-wet grass under the great tree which had sheltered him these many nights. Through the dirty rags his body showed him thin and emaciated. Slowly he awoke to the consciousness of an infinite relief and, pushing the matted hair from his eyes, sat up. The terrible nightmare of seemingly endless duration had ended. He shuddered with fear and cold as he thought of the thing that had come upon him and of his utter helplessness, and the horror of the passing days. With a cry to the gods, he rose and broke into a feeble run across the fields toward the mud-gray walls of the village in the distance. He was weak, and sobbed as he ran.

"A few minutes later he lay exhausted with his head on his mother's lap, while she, weeping, stroked his unkempt hair and sought to comfort him with the tender words of a deep love. Thankfulness filled her heart. Tomorrow she would sell the last of her jewels and give a yet larger gift to the Brahman priest. It was surely the Brahman's power that could prevail to deliver her son. Before going to him, had she not spent much money on the witch doctor whose charms, mutterings, and lemons had proved of no avail? To her son, haunted with the thought of the evil spirit's return, she spoke assuringly of the power of the priest whose sacred incantations had wrought his temporary deliverance. But his trouble was beyond her soothing. He sobbed brokenly, 'I'm afraid, I'm afraid. What help is there for me? The evil spirit is strong and will come again. I must go far away.'

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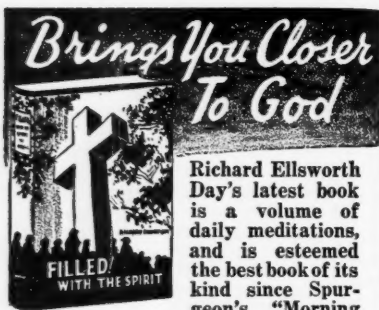
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blare of the accordion had challenged attention and the babel of tongues grew less while people gathered around the player. Suddenly he closed the instrument, and his clear, strong voice held the company. They squatted to listen. It was a wonderful tale of the true and living God in love stooping down to men, of the Son of God dying in agony to satisfy the eternal law of righteousness broken by men, of His poured-out blood as the way of cleansing, peace and everlasting life for sinners. The youth had listened with the rest, wistfully, hungrily. He was one of the few who bought a Gospel, for, thought he, 'Surely this must be the true God and greatest of all. Not only does He love us, but by a single word He can deliver from evil spirits.'

"That night and for many nights, long after the rest of his sister's household were asleep, hunched by the flickering light in the little oil lamp, he read first the Gospel portion and then a Bible. Light came, and the weird jumble of gods and goddesses grew faint and unreal. When he threw his idols into the river, the evil spirit attacked him again. For a moment he was paralyzed by the impact of its great strength and the fury of its unearthly hate. But he called now in awful intensity to the Lord Jesus to save him; and the strength of the horror ebbed away and left him, shaken but safe. He still feared, but his heart had turned to the Lord Jesus Christ, the Deliverer.

"One night it happened. The glory and wonder of it cast a glow over the days of suffering and struggling ahead when his loved ones turned against him in an agony of shame. He slept, yet saw all as if awake. One stood before him and looked at him, and there was a question in the look. He could never give a clear description of the face—indescribable dignity and power, yes; but pervading the unspeakable wonder and majesty of that face was an immeasurable compassionate love. The Master had come, and darkness and fear were gone. There could be but one response for him—"I will follow Thee only." And he awoke to the thrill of a tremendous joy and a peace not of this world. He knew what lay before—being cast out by his loved ones as one who had brought a foul stain on the name of the family. Yet he went on through the dark shadow of hatred and reviling in the strength of a wonderful companionship. For him eternity had begun, and a life that is life indeed!"—B. D. Tyson, in *White Already to Harvest*.

The weary may find a resting place upon His breast, and the friendless may reckon Him their Friend. He never varies, He never fails, He never dies. His sympathy is ever fresh, His love is ever free.—D. L. Moody.

If your lips would keep from slips,  
Five things observe with care:  
Of whom you speak, to whom you speak,  
And how, and when, and where.—Selected.

Christians have three gifts from God: Wine, the blood of Christ, making the heart glad; bread, the flesh of Christ, strengthening and sustaining; and oil, the Holy Ghost, making the face to shine.—H. W. Soltau.



## 8 BOOKLETS

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# Our Monthly Potpourri

Clarence H. Benson

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## THE MINISTER'S ATTITUDE TOWARD HIS TASK

A good minister or a good church is often spoiled by the wrong attitude on the part of one or both toward the other. Let a minister get the idea that everybody is against him and he will find injury where none was intended. Or let a church establish the notion that no man can serve effectively after a certain period of years and the best will be set at naught there. Most of our pastorates are much too short. We preachers are always running away from our jobs when the work becomes too hard. Instead of staying with the job until we find a solution to our perplexing problems, we say our work is done and look elsewhere for a living. The same problem comes up in every pastorate in that church because no man had the courage to stay with the church until the problem was solved once and for all. Fortunately, moving these days is none too easy. Some who heard whispers that they ought to move on had no place to go and stayed on doing their best until they found themselves once again in popular favor. They found the fault was in themselves, and corrected it or found a way to cope with the trouble they thought could not be corrected.

It is so easy for a minister to take his trouble to his pulpit with him and try to preach his grievances out upon his people. It is so easy for a minister to make a martyr out of himself, when he really is no martyr at all but simply a man who has not yet learned to be big enough to forget his hurts. He nurses his injuries, hugs his hurts close to him, and goes about sulking. Instead, he ought to wrestle with himself, work out the problem until he has solved it both for himself and his congregation. He ought to wrestle in agony in the garden until he can say with his Lord, "Arise, let us be going," and then show himself a bigger man than his enemies. As ministers, each of us needs to learn how to conquer personal irritation with love.

Far too many resort to the defense mechanism of belittling the other fellow to make themselves seem great. How often has the

pulpit been used to denounce a fellow servant who may be doing a bigger work than the denouncer. Our intolerance in the ministry has lost us many a hearer and supporter. The man in the pulpit must learn to be fair and see the good in the man who differs from him in beliefs and practices.

It is the business of the preacher to bring about changed lives. First of all he must change his own from day to day until he becomes more and more Christlike. Unless

they desire to deliver an abundant service. They ought to be given a full chance by being encouraged to serve as spiritual managers for sessions and congregations of people who, in turn, will hold the preachers responsible for aggressive leadership.

We need to look upon our pastors as general managers of our churches, in a way similar to which a board of directors in a banking house or business establishment looks upon its president or manager. Just

as these boards of directors sit with their managers and plan a year's program under his expert guidance, so should our sessions sit through thoughtful and prayerful and purposeful meetings, under the expert guidance of the man whom they with the congregation have called to be the spiritual manager of the church.

Not only should the session be willing to do this, but the pastor must become such an expert in knowing what ought to be done, in order to make a group of God's people an effective agency for local, national and worldwide evangelism, as that his leadership and administration in spiritual things will be happily sought.

All this means that a church, through its session, led by its pastor, must have an effective and well planned program, in order to be dynamic. If the task of a

Christian church is evangelism and education, why should it be thought unwise or extraordinary for a church to have a definite program, which can be thought out sufficiently clear to be printed one year ahead?

Whose fault is it? Are the preachers so uninterested, so uninformed, that they cannot serve as leaders of the people? Or is it because we are so accustomed to pattern phrases of our forefathers touching the danger of power in the hands of ministers, that we are unwilling to trust these men with definite leadership? Or is it because our attention has not been sufficiently called to the fact that we need to do church work with the kind of intelligence that we use in ordering our businesses and professions?—*Presbyterian of the South.*

## WHAT NEXT?

A pastor in California has worked out what he calls a "Bride's Day Program." The purpose of it is "to call attention to the importance and sacredness of the marriage relation." The church is decorated in

## THE NEW YEAR FINDS THE DOOR STILL OPEN



But for how long?

Christ dwells in the preacher's own heart his preaching will be in vain. Whenever we lose this spirit of Christ we cease to be effective as preachers who have a gospel that can change lives of all non-Christians. Changing lives like that takes time. It cannot be done overnight. The pastor who would do it must be content to make his ministry a long haul, and settle down to live and be a part of his people until together they make for more Christlike lives within the fellowship.—Carl A. Metz, in *The Watchman-Examiner.*

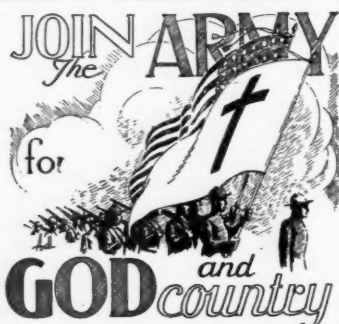
## PREACHER AS GENERAL MANAGER

The story is going the rounds in our Church that a member of a Presbyterian congregation in one of our Synods said the most important thing his pastor did was to go for his mail twice a day. Certainly the preacher ought to be the busiest and most effective man in every community. Certainly preachers are committed back to God and man by most solemn vows. Certainly

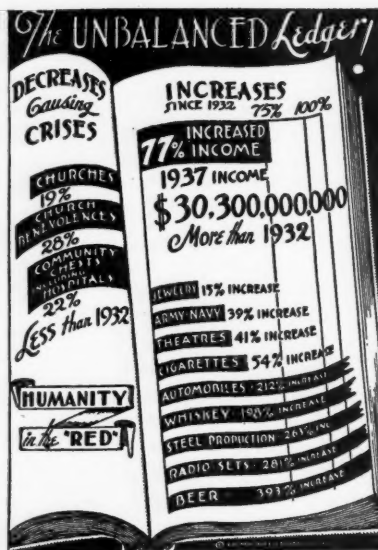


wedding style, and little flower girls present bridal bouquets to the couple present married for the greatest number of years and to the couple married most recently. The Prelude is, of course, "Lohengrin's Wedding March." At intervals during the "service" are interspersed the following solos: "O Promise Me," "Because," and "I Love You Truly." The offertory is "Love Confiding."

We are still gasping over the inventiveness of the ministerial genius who can think up such an orgy of sentimental mush. We are also rather surprised that *The Expositor* passes on this sticky mess of sentimentality for possible emulation. We sincerely hope that the California clergyman will find no imitators in Lutheran circles. We have trouble enough in keeping our church program from being cluttered up by all sorts of "special" Sundays proposed by various organizations and movements. We have gone sour on Mother's Day and are hardly in a mood to look even tolerantly on a Bride's Day. The "importance and sacredness of the marriage relation" need stressing, but not against a background of flitting little flower girls, bouquet donations, and the singing of sentimental love ditties. What a sweet and soggy time the attendants at that "service" must have had.—*American Lutheran*.



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In 1936 the total declared net taxable national income amounted to more than nineteen billion dollars. Of this sum 15 per cent, or nearly \$3,000,000,000, could have been given to charity and exemption claimed in the payment of income taxes. The government encourages giving to that extent to private agencies engaged in public welfare. Actually less than \$400,000,000 were so contributed, which was slightly more than 2 per cent. The biblical tithe was not even remotely approached, and at no time for which records are available has it been approached.—*Bible Society Record*.

#### PREACHING FOR TODAY

The response of the summer population around Ocean Grove to the special series of doctrinal sermons preached during the season of 1938, is a significant fact.

The weather this year was poor. July was rainy, and August was hot; but the season was good. People who have homes along the shore, but who until this year never had attended the auditorium were there. They say frankly it was the size of the preaching which attracted them.

Of course! The age is in confusion both outwardly and inwardly. The speculative science of ten years ago is discredited. Deterministic theories, formerly dominant, are now repudiated. Men are wistful and wondering. The preacher who is passionately convinced of the truth of historic Christianity, who conceives it broadly, who knows it basically, has the same opportunity for creative labor John Wesley had two hundred years ago, when another period of human self-sufficiency was coming to its disastrous close.

Big preaching is the vital need of the hour. The sermon must have structure, it must make increase in its thought, and it must be passionately alive; but such preaching will command the interest of modern men; and the preacher who does it will not be without a call at the end of his year or without a crown at the end of his life.—*New York Christian Advocate*.

#### THAT DANGEROUS FORMER PASTOR

I cannot understand why a former pastor would ever be a "thorn in the flesh" to his successor or present pastor. A man who has been a pastor should be very sympathetic, because he can still remember his own pastoral troubles and how that he hungered for the sympathy, love and co-operation of his people. I feel that any former pastor would be mean and unchristian who would show any jealousy or any lack of friendly co-operation to his successor or to his present pastor.

For the former pastor to be a hindrance to his successor must be a rare exception, for in my three long pastorates my predecessors have remained in the church as active members and were among our best members, and were always sympathetic to the pastor as far as I knew.

During the years of my ministry I often thought that it would be a joy to be one of the congregation in order to have a chance to be a friend to the pastor, and now that I have lost my voice and I may never be able to preach again, I will have a chance to sit in the audience and to be a friend to the pastor and I expect to be his friend.—H. F. Loomis, in *The Florida Baptist Witness*.

#### HOW IS IT IN YOUR CHURCH?

Church membership throughout the United States presents the following picture: 39 per cent attend the worship regularly, 14 per cent only occasionally, and 47 per cent seldom, if ever—they are just names on the record. The effective church must have an active membership or it will die from the inside out.

The above facts are what make us feel cold toward the *Christian Herald's* recent glowing statistics purporting to show an increase in American church membership. If they would cull out the dead wood, the facts would be scandalous.—*The Outlook*.

#### PITY THE PREACHER

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray he is too old; if he is a young man he hasn't had experience enough. If he has ten children he has too many; if he



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has none he is not setting a good example. If his wife sings in the choir, she is presuming; if she doesn't she isn't interested in her husband's work. If a preacher reads from notes he is a bore; if he speaks extemporaneously he isn't deep enough. If he stays at home in his study he does not mix enough with his people; if he is seen around on the streets he ought to be home getting out a good sermon. If he calls at the homes of the wealthy, he is an aristocrat; if he calls on the poor family, then he is playing to the grand stand. Whatever he does, some one could have told him how to do better."

So pity the poor preacher.—*The United Evangelical*.

### RELIGIOUS BOOKS POPULAR

Of all the new books published in America in 1936, there were more in the class of religion than in any other save fiction and juveniles. The actual number listed as religious was 684, twice as many as appeared in the field of science, and greater than the number in the field of sociology and economics put together. The proportion has been relatively the same in years past. Signs notwithstanding, the demand for religious books is perennial, and increases rather than abates in an age of sophistication. Preachers buy enough books to support three publishing houses which rely on their trade entirely and to keep going religious departments in five other large publishing houses.—*The Reader's Digest*.

### SCIENCE A TOOL AND NOT A GOD

Never lose sight of the fact that science is merely part of man's equipment. The most ridiculous claims have been made for science, as though it were man's master—and even his god. Emerson was quite grandiose when he wrote: "Science corrects the old creeds, sweeps away, with every new perception, our infantile catechisms, and necessitates a faith commensurate with the grander orbits and universal laws which it discloses." On the contrary, science sweeps away nothing that is permanent. There are things in God's universe which cannot be shaken.

What we need are men and women who will not betray our civilization by a vain adulation of science and by a cynical attitude toward the sovereignty of our Lord Jesus Christ. We need a faith and ethic which comes only from sources higher than this world's laboratories. Men of God can be also men of science, and of such we need have no fear that they will not know the right use of the tool the Lord puts into their hands. In fact, we earnestly hope that Christians will be in control of the achievements of science, for therein only may we feel secure against their perversion to evil ends.—*Watchman-Examiner*.

### CRIME AND RELIGION

Assume, for example, that 40 per cent of the people in America lived under the authority of Christian ideals, spiritually enforced. Another 40 per cent of the population would live under much the same standards through the free influence of their example. The remaining 20 per cent would be controlled by law, or by the pressure of the police power.

Greatly reduce now your basic 40 per cent,

and inevitably the whole structure of free orderliness will have been thrown into confusion. An ideal which may indeed be affirmed by 40 per cent of the people, but sincerely lived by only 10 per cent, will have but little command over the lives of the second 40 per cent. The result will be a decline in the authority of the national moral consensus, which will leave the remaining 20 per cent of the population free from every restraint except that of a poorly developed fear of the police.—*The Christian Advocate*.

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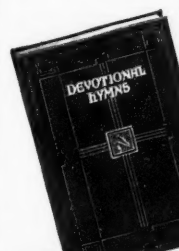
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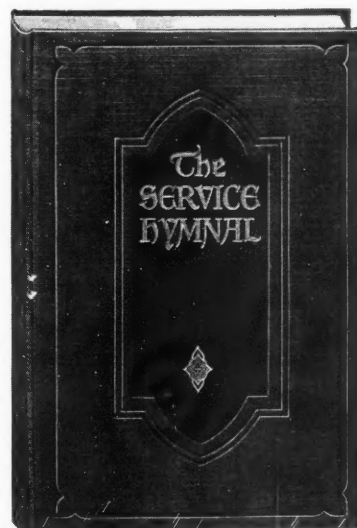
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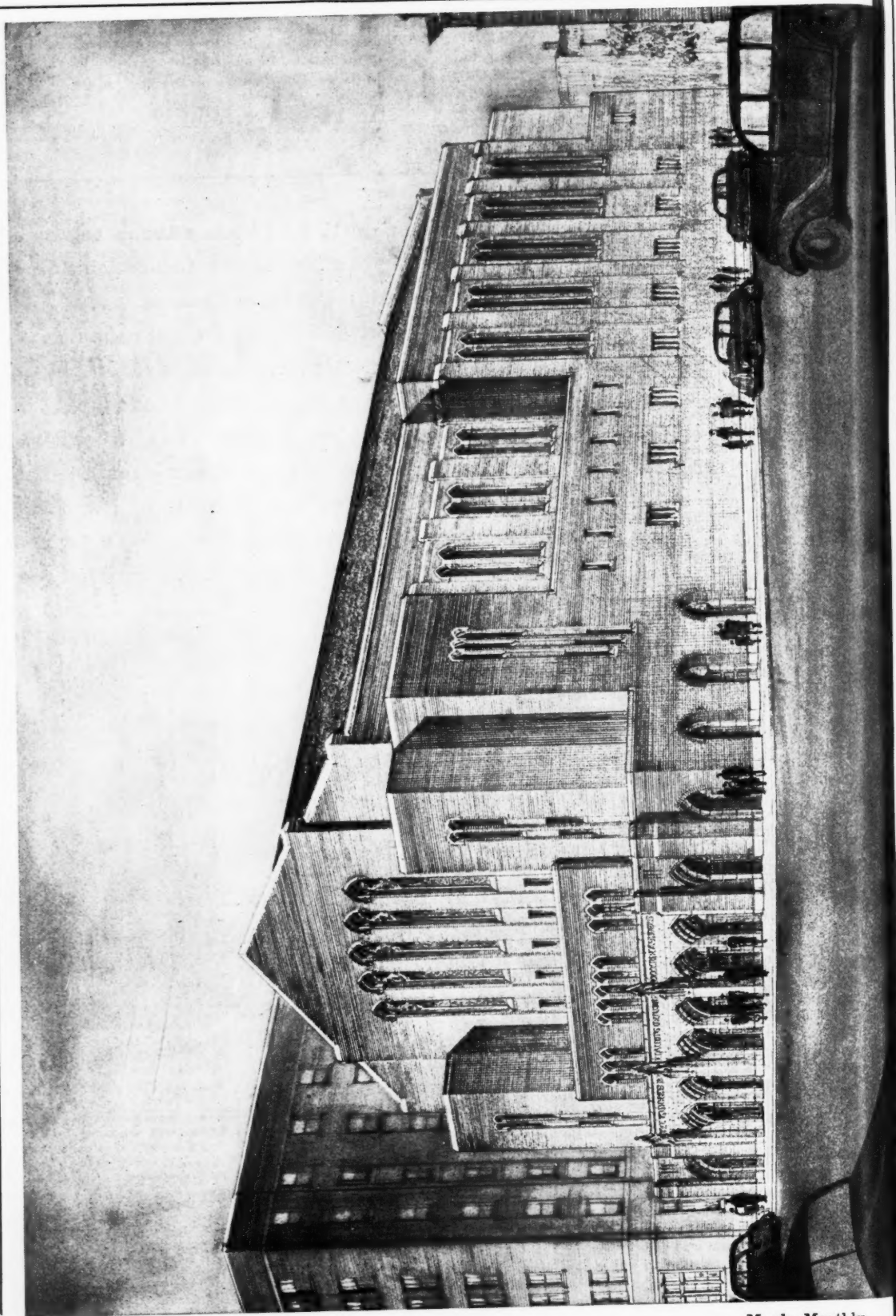
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# THE TORREY—GRAY AUDITORIUM





**Continuing the D. L. Moody Centenary Campaign,** the Moody Bible Institute will attempt, as God leads, to raise sufficient funds to build this much needed Auditorium. In doing this the Institute will memorialize Moody, Torrey, and Gray—its three great leaders of other days.

## WHY A NEW AUDITORIUM?

- Because the old one is too small.
- Because the old one is worn out.
- Because the city, through widening a street, forces us to cut off fourteen feet of the old Auditorium, which will leave it worthless.

## OUR PRESENT PLAN

While we hope for the entire Auditorium before long, we plan for the present to live in the basement of the new structure. Temporarily an auditorium seating nearly 2,000 can be fixed up in this basement, and it can be used while we pray and wait for the completed Auditorium.

## THE INSTITUTE IS NOT RICH

Some persons, for reasons best known to themselves, are spreading a rumor that the Moody Bible Institute has plenty of money, and doesn't need gifts. This is a misrepresentation of fact, and our real friends will do us a kindness if they will refute this whenever it appears. Only four per cent of our income is from endowment. The rest of the income is from three sources: 1. Annuity gifts (and we praise God that the annuities are markedly safe, all through these depression years). 2. Legacies—the provision made by some dear children of God in their wills. 3. Gifts. These donations must be received day by day. We never know how a month is coming out. As a matter of fact, we are running an uncomfortable deficit month by month just now.

Where does the money come from? From God, through the small and large gifts of His own children, and we are persuaded it will continue to come from those who see the loyalty of the Institute to the Word of God, the desire of the Institute to give free training to as large a number of young people as possible, the integrity of the Institute in meeting all its obligations and always keeping its word.

The above is not an appeal, but an explanation.

**NOW**—May we invite your prayer partnership in all of the work of the Institute, but particularly in the new Auditorium enterprise.

No financial campaign for the auditorium will be undertaken during the Founder's Week Conference sessions.

It is expected that the basement of the Torrey-Gray Auditorium will be ready for dedication at

## FOUNDER'S WEEK

In fact we plan a double dedication—the new Administration Building and the new basement auditorium. Think of two dedications in one week! Better plan to be here.

# Truth Illuminated

William Norton

## "BEFORE AND AFTER" THE CROSS

"Before my conversion I worked toward the Cross, but since then I have worked from the Cross; then I worked to be saved, now I work because I am saved."—Dwight L. Moody.

✱ ✱ ✱

## AN AID TO CONCENTRATION

The late Dr. Elmer R. Gates, of Chevy Chase, Md., created more than two hundred useful patents. He got his ideas by going into a darkened room, relaxing and concentrating on his problems. Before him was a small table with a pencil and a pad of paper, and on the wall a switch controlling the lights. He sat in darkness and in silence until the ideas flashed—then he turned on the lights and made his notes. "*The Lord my God will enlighten my darkness*" (Ps. 18:28).—*Friendly Adventurer*.

✱ ✱ ✱

## THE PRINT OF THE NAILS

It may not be easy to give such marks of the Shepherd's voice as to enable the Christian to know infallibly whether the solicitations that come to him are indeed from Christ. But there are certain characteristics which always distinguish His calls. There is a story that once there came to the cell of a saintly monk one who knocked and asked for admittance. His mien was lordly and majestic. "Who art thou?" asked the saint. "I am Jesus," was the answer. There was something in the voice and manner of the visitor, however, which made the monk suspect that he was not the Holy One he claimed to be. "*Where is the print of the nails?*" he asked. Instantly the stranger turned and fled away. It was Satan—not Christ! *Nothing is of Christ which does not bear this mark.*—*Westminster Teacher*.

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## THE CHURCH PLATE

Some one dreamed that she went to church, and after the service was over, a plate was held at the door for the contribution of the people. This plate had the power of changing each person's gift into its real value in the sight of God. A gentleman put in a gold coin, which immediately turned into brass! He had given it in order to be thought well of by others. A lady put in a quarter, which turned into a penny. She could have given far more, but only gave because it was the custom. A little girl, coming up with her Sunday School teacher, dropped in a penny, which turned into a daisy. She had given it only to please her teacher. The dreamer felt sad to think that these gifts were not accepted by God. Just then a poor girl came up and dropped in her penny. It changed into gold! She was very poor and had denied herself to give it, because she loved the Lord Jesus Christ. *This gift was well pleasing to God.*—Author Unknown.

## UNBELIEF IN PRAYER

A Quaker, speaking in the open-air, was opposed by a man who ridiculed the idea that there was a God who answered prayer. The Quaker stopped and asked the troublemaker quickly, "Friend, dost thou pray?" "No, not I," was the reply. "*Then what dost thou know about it?*" said the Quaker.—*My Pocket Companion*.

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## CONVICTION NEEDED

A brewer was addressing a farmer's convention, laying stress upon how much grain the brewers and distillers bought from the farmers. At the height of his flight of oratory he cried: "What would you farmers do with your surplus corn if we did not buy it?" A great hush came over the gathering; there seemed to be no answer to that startling question. But a little woman arose in the back of the hall and suggested: "Well, we might make it up into cornstarch to stiffen the men's backbones."—*Otterbein Teacher*.

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## FACT OR FICTION?

A minister asked Macready, the actor, "Why do you draw out crowds to see you act while no one comes to hear me preach?" and received the answer, "I act my fiction as though it were fact; you preach your facts as though they were fiction!" Nowhere is it easier to play with the gospel than in the ministry. With a pleasing personality, a gift of eloquence, a fine moral character and plenty of business sense, one can take the gospel for a football and make a great many goals. *But preaching is no game, and woe unto him who plays at it, whether he pipe or whether he mourn!*—Vance Havner, in *Revelation*.

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## THE SAVIOUR'S SORROW

By way of illustrating the feelings of our blessed Lord on the night of His trial, when He was hurt more by Peter's denial than by the taunts and slaps of the Roman soldiers, Dr. P. W. Philpott tells the story of a father he once knew.

A fine Scotch Christian and successful business man had a son; a splendid, well educated and respected young fellow who was arrested for embezzlement. At the trial, where he was found guilty, the youth appeared unconcerned and nonchalant until the judge told him to stand for sentence, whereupon he looked over to the lawyers' table and saw that his father too was standing. The once erect head and straight shoulders of an honest man were now bowed low with sorrow and shame as he stood to receive, as though it were himself, his son's condemnation. The son looked and wept bitterly.

Thus it was that Peter recognized in Jesus' look the suffering sorrow caused only by one who is deeply loved. Peter saw and wept bitterly.—R. G. D.

## CONSCIENCE

An Indian's definition of conscience, given by a missionary, is not only amusing but very significant:

"*It is a little three-cornered thing inside of me. When I do wrong it turns round and hurts me very much. But if I keep on doing wrong it will turn so much that the corners become worn off and it does not hurt me any more.*"—Samuel M. Zwemer, in *It Is Hard to Be a Christian*.

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## THE RIDING LIGHTS

A woman riding on a night plane appeared to be very much agitated. Finally she called the co-pilot back and asked, "Why are we going so slowly?"

"Slowly?" the man exclaimed, "Why, lady, we're going 185 miles an hour."

"I don't believe it," she responded. "I've been watching that little red light out there for twenty minutes and it hasn't moved yet."

"Well," the man answered, "I hope it doesn't, that's the riding light on our wing!"

So it is with the average Christian. He can be so intent on the little things which make up his daily habit and which are there by God's grace for his development and safety, that his vision which should reach beyond himself to a suffering humanity is completely obscured and there is no realization of the great pace the world of humankind is traveling toward the gaping maw of eternity.—R. G. D.

✱ ✱ ✱

## MUD HOLES

Down in the Kentucky mountains it is common practice to fill up mud holes with load after load of rocks—some big, some little—until a solid bed is the result. One may take an apt illustration from this, in that many Christians before having found Christ were just sink holes of sin—miry, sucking clay by which others upon contact became defiled; with perhaps obscene language, vile stories, filthy habits, or a quagmire in which others were hindered on their way to God.

*A mud hole remains a mud hole until an outside power changes it.* Some are filled up with stones, others drained off, and still others become dried up through the working of wind and sunshine. *It has no power of its own to change.*

Thus it is with the unregenerate. They are dead in trespasses and sin, and only the effectual working of the Holy Spirit can change them.

Some who admit all their guilt are immediately filled with blessed rocks of power, gifts and blessings; others are drained off with testings to rid them of conceit and pride, while still others are dried out by the removal of worldly possessions until they become empty of self and can be used as clean vessels by God, to edify and help the traveler on life's road.—R. G. D.

Moody Monthly

## Expository Preaching

(Continued from page 247)

endowed us. It calls us to a constant awareness of the worth of the Bible and of its superiority over all other truth. It recognizes the fact that

### The Preacher Is to Be Also a Teacher

Both preaching and teaching are divinely-appointed means of imparting revealed truth and securing its acceptance so thoroughly that it influences conduct. In the New Testament the word "preach," and cognate words, occur 139 times, and in the Old Testament, 11 times, a total of 150. The word teach in the New Testament occurs 121 times, and in the Old Testament, 115 times, a total of 236. The frequency with which a word is used in inspired writings surely can be counted an indication of its importance in the sight of the Holy Spirit.

The importance of teaching may be gleaned further from the fact that one of the words translated "preach," occurring 25 times, means "to tell good news," and telling is teaching. Another word, occurring 10 times, means "to tell thoroughly" (here a little, there a little, line upon line), and another, found 53 times, means "to proclaim as a herald," which also means "giving information." Clearly, then, the teaching phase of expository preaching is one that God regards important.

As the orchestra conductor re-creates in the realm of sound what the composer has stored away in printer's ink, so the preacher re-creates for human ears to hear the message that was intrusted to "holy men of God" who "spoke as they were moved by the Holy Ghost." Thus he speaks loftier messages than his own creative abilities could produce.

### Revival—Then and Now

(Continued from page 249)

and without influence, and where unbelief was notoriously triumphant. The noisiest unbeliever became the most fervent believer, and the churches were crowded. A moral bath had been given the community. Old wrongs were righted, old enmities wiped out, and a definite social surge was experienced. Explain it you cannot, but deny it you dare not.

God's strange work it is—cleansing, healing, saving, unifying, vivifying. It begins with the individual, bringing him into saving relationship to God and into vital communion with a living Lord. It continues in a quickened Church where the newly blessed individuals join in social praise, worship, and witness. Still further, it continues in society as righteousness received becomes righteousness lived—the rightness of character and conduct.

### God's Conditions for a Revival

God, long ago, gave this promise to His ancient people, Israel. Belonging to them—and they frequently proved its truth—it also has meaning for us. Let me repeat again the old-time promise of revival: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn

from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

How slow we are to believe God, and how deaf we are to the voice of God! Man never turns to God's way until he has proved that his own way is only a blind alley.

The world has chased down a lot of blind alleys in the past decade or two: the blind alleys of prosperity, of pleasure, and of pride. It is time now to admit we're up against a stone wall. It's time for a call for help. The cry for God is only out of a deep sense of need, and that cry is never voiced in vain.

There is a prayer for revival in the Eighty-fifth Psalm, "Wilt thou not revive us again, that they people may rejoice in thee?" The psalmist recognizes that all revival tides are from God—"Wilt thou not revive us?" And the psalmist reads in history the fact of revival, "Wilt thou not revive us again?" And he further sees that all the problems of the people are met in revival—"Wilt thou not revive us again, that they people may rejoice in thee?"

The way to victory is the old way—the way of acknowledgement of failure. There are new triumphs for the man and the nation that will open again the Word of God, and turn again to the Christ of God.

To your knees, Christian, in confession of sin and failure, and in repentance; and then to your feet, and go out to carry to all men everywhere the gospel of a Christ

who died to save men one by one! Perhaps then the desperately needed revival will be here!

O God—

"Revive us again,  
Fill each heart with Thy love;  
May each soul be rekindled  
With fire from above."

### THE WORLD'S LANGUAGES

Speaking of languages, do you know that men today use almost 3,500 languages and dialects? There are 800 separate modes of speech in Africa, 130 in India, 87 in the Philippine Islands, 46 in Europe, and "42 languages are heard on the streets of Jerusalem." The growth of the English language is remarkable. A hundred years ago we were told that it was spoken by 20,000,000 people. Today it is the language of 250,000,000, and with 60,000,000 who are able to use it sufficiently for business purposes, some believe that English "bids fair to become the universal speech."—*Walther League Messenger*.

To the world the Cross seemed a defeat; to God it was a victory. Christ did not say, "It has failed," but "It is finished." He bowed His head, not as the vanquished beneath a yoke, but as a victor to rest.—Wm. Hoste.

To put first things first is the secret of a fruitful and happy Christian life; a cause of failure is to give the first place to things of secondary importance.—John M'Alpine.

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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## A FAMOUS WRESTLING MATCH E.A.K., Scottsboro, Ala.

**Question:** What is your interpretation of Genesis 32:24-29?

**Answer:** We believe this to have been an actual experience in the life of Jacob, of which he thereafter had with him an ever-present reminder (vv. 25, 32). While applicable in some ways to wrestling with God in prayer, the language is too realistic to be merely figurative. Besides there are other preincarnate appearances of God as a man (Gen. 18:2, 22; Josh. 5:13). The Man, later referred to by Jacob as an angel (Gen. 48:15, 16), wrestled with Jacob. That is, He was the antagonist, and Jacob was on the defensive, just the opposite of wrestling with God in prayer. When this Man, as a man, could not prevail against Jacob, He employed His supernatural power to overcome him (v. 25). Then it was, perhaps, that Jacob realized who this mysterious stranger was (v. 26), and sought His blessing (v. 27). That blessing was manifested in the change in the name from Jacob to Israel, because he had power both with God and with men (v. 28). Jacob henceforth was forced to limp through life, restricted as to physical and natural powers, but henceforth a prince as to character. Up to this time Jacob possessed some mean traits, but henceforth he was a changed man. His record is clean. This experience was Jacob's Peniel; he had seen God face to face.

## A CAREFREE TOMORROW C.R.P., South Holland, Ill.

**Question:** Does "take therefore no thought for tomorrow," mean that one is not to own a home, or store up food for winter if he is a farmer, or buy any life insurance?

**Answer:** It is our judgment that it means none of these things. The Revised Version is more accurate, "Be not therefore anxious for the morrow." What is forbidden is the element of anxiety. Both one's common sense and sense of responsibility for those dependent upon him should lead him to make reasonable provision for them, but having done so, why worry? Can anxiety help any? Perhaps that tomorrow may never come. Anyway, if one has done his best, can he not trust God to do the rest for His own children? See verses 25-33 (R.V.) which give the background for the "therefore" of this verse.

## TESTS OF CANONICITY R.B., Chicago, Ill.

**Questions:** (1) Upon what basis was it determined which writings were inspired of God, so that they had a rightful place in

the Bible canon? (2) Why the Epistle to Philemon?

**Answers:** (1) Several tests were applied to the New Testament in particular: historical proofs that the writings were apostolic, and hence possessed apostolic authority; and the internal character of the writings themselves. Did the contents themselves have the earmarks of divine inspiration? Finally, were they accepted by the Church in general? (2) To reject Philemon from the canon simply because it is a personal letter, would afford some ground for rejecting II and III John also. That Paul was its known author, is sufficient to give it a place in the canon.

## THE SAVING WORD

C.E.L., Heber Springs, Ark.

**Question:** Does Romans 10:13-15 mean that no one can be saved unless he hears the gospel preached to him? Has not the written Word equal power?

**Answer:** While it is true that people have been saved simply by reading the Bible, the effect of the spoken Word proclaimed by an earnest, loving personality is far greater. The Word itself is sufficient, for it is "quick and powerful, and sharper than any two-edged sword" (Heb. 4:12), but the living preacher or missionary has the advantage not only of a saved personality and is able to expound the Word, but also can testify to its saving power, and give evidence of what it has accomplished in his own life. It is true in a certain sense that "life begets life."

## DISCRIMINATING PRAYER

E.M.C., Indianapolis, Ind.

**Question:** What is the meaning of I John 5:16, 17?

**Answer:** Encouragement for praying for a Christian brother is given in verse 16, providing his sin is not unto physical death. Such prayer is not in a spirit of presumptuous demand, but in humility and submission to the will of God. "There is a sin unto death," which may not be averted by prayer. Even our Lord refused to pray for the world in general (John 17:9). Likewise, "there is a sin not unto death," for this we may pray (v. 17). "All unrighteousness is sin."

## GOD'S PEOPLE

A.H., Oakland, Calif.

**Questions:** (1) During the millennium will the Jews be God's earthly people? (2) Will the saints then be with Him in the heavenlies? (3) What about the future status of present Jewish believers in Christ? (4) Will there be another great revival in America or the world?

**Answers:** (1) At that time the Jews will indeed be God's earthly people, but have they not always been so according to the covenant made with Abraham (Gen. 12:1-7; 13:14, 15; 15:18)? God chose them and never has disowned them. Even though

now temporarily scattered worldwide, they still as a nation are His earthly people, and in His own time they will be regathered to their own land, where they will be the ruling nation of the world. (2) The saints of the present time, represented by the true Church, already sit together spiritually with Christ in the "heavenlies," and will probably do so literally during the millennium (Eph. 1:3, 20; 2:6). (3) The future status of present Jewish believers will be the same as that of any other believers. Both Jewish and Gentile believers are now made one in Christ (Eph. 2:14-22). This relationship will persist throughout eternity. (4) Nothing limits a revival of God's people but themselves. Moreover, since the prophecy in Joel of the outpouring of God's Spirit upon all flesh had only a typical fulfillment on the Day of Pentecost, there will be a literal fulfillment of the outpouring of the Holy Spirit in connection with the Day of the Lord, according to Joel.

## SIN AGAINST GOD ONLY

A.B.C., Xenia, Ohio

**Question:** Is sin against God only, or is it not also against our fellow man?

**Answer:** We may wrong or injure our fellows, but sin is a transgression of, or a lack of conformity to, the will of God. On this fact, David based his confession and prayer as recorded in Psalm 51. The offense is sin because man was created in the image of God (Gen. 9:6). Joseph also recognized this truth (Gen. 39:9).

## PARABLE OF THE HOUSEHOLDER

C.L.R., Baltimore, Md.

**Question:** Please give the interpretation of Matthew 20:1-16?

**Answer:** The immediate application is contained in verses 13-15, namely, that since they had worked the entire day for a certain known wage, they had no ground for complaint even though others who were employed later in the day received the same wage. Evidently, nobody had given the latter an opportunity to begin earlier. Anyway, the householder had the right to decide about the matter of wages. But this is a parable of the kingdom of heaven, which began with the proclamation by John the Baptist and will continue to the very end of this age. The larger application therefore, is this: No matter in what period of this present age one lives and labors for the

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Master he who lives and serves toward the end of the age has a right to the same wages if the Master so decrees. Therefore, the general principle is true, namely, "So the last shall be first, and the first last." See also Matthew 19:30. We can safely trust the decisions of our Lord whom we serve.

#### USE OF THE TITHE

C.S., Loveland, Ohio

**Question:** Is it right or fair for people to use their tithes for the purchase of religious books or magazines for their own use?

**Answer:** In tithing we should remember that we are not under the Jewish law and also that the practice of tithing antedated the Jewish laws. Another fact is that the tithe, of which there were several, covered our modern taxes as well as all religious obligations. Nevertheless, the tithe is the Lord's (Lev. 27:30), and if one adopts tithing as a principle of giving, what right has he to divert any part of the tithe to himself for his own use?

#### THE MANNA

E.D.C., Chicago, Ill.

**Question:** Can you explain what the manna was like which the Israelites ate in the wilderness?

**Answer:** We would refer our questioner to Exodus 16:14-36; Numbers 11:7-9; Deuteronomy 8:3, 16. In form it was small and round, and had to be gathered early in the morning before the sun melted it, like it melts the frost. It had to be gathered each day, except on the Sabbath. Before being eaten, it had to be ground and baked. It tasted like fresh oil, and like wafers made with honey. It was not a product of nature but a miraculous commodity.

#### REQUIRING INTEREST MONEY

R.M.R., Wilcox, Neb.

**Question:** Are interest and rentals from property or money scriptural?

**Answer:** The first reference concerning this matter is Exodus 22:25, where interest-taking upon money loaned to a poor man who was a Jew, is forbidden. The Hebrew word, however, is here translated "usury" in the King James Version. Both in the Hebrew and English usage, the words mean "excessive" or "burdensome" interest. In Leviticus 25:36, this prohibition is even stronger. "Take no interest of him or increase" (R.V.). An exception was made in the case of lending money to a foreigner (Deut. 22:20). Old Testament usage and Jewish law do not decide the case, as we learn from the parable of the talents. In dealing with the first two servants, our Lord will commend and reward them for their faithfulness; but in dealing with the servant who had hid his Lord's money and had no increase to return to Him, the principle is laid down that when He returns He has the right to receive back His own with interest (Matt. 25: 27, R.V.). When a man pays rent for the use of property not his, is this more than just and right? Money is simply property in more convenient form than real estate. The Bible teaching is explicit in the safeguarding of both life and property in every form which has been honestly acquired. Both murder and stealing are forbidden.

January, 1939

# Announcing

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*Des Moines	KSO	1430	5 P. M., C.S.T.
*Cedar Rapids	WMT	600	5 P. M., C.S.T.
*Waterloo			
*Miami	WQAM	560	5:15 P.M., E.S.T.

#### HIS PERSISTENT SCARS

C.S.M., Eagle Springs, N.C.

**Question:** Will Jesus Christ have the same scars in His body when He returns to the earth?

**Answer:** Our belief is that He will, according to Acts 1:11.

#### PHARAOH OF THE EXODUS

W.J.R., New York City.

**Question:** Is there any truth in the report that the body of Pharaoh, who was king of Egypt at the time of the Exodus, has been found? If so, would this fact not be a seeming contradiction of Exodus 14:28?

**Answer:** Without attempting to determine which of the Pharaohs was king of Egypt at the time of the Exodus, we are of the opinion, which is shared by others, that there is no necessary conflict here. While we might assume that Pharaoh perished in the Red Sea when the hosts of the Egyptians were destroyed, the language stresses the engulfing of the chariots and horsemen and all the host of Pharaoh who went in after them into the sea. The inference is that some of the Egyptians did not follow the chariots and their drivers; and if this be true, Pha-

raoh may have been among this number. At any rate, he is not specifically mentioned as having perished at that time. See verses 23-25 for further emphasis, "Pharaoh's horses, chariots, and horsemen," but Pharaoh himself is not included.

Dr. Edgar DeWitt Jones has a recipe for a "good" preacher.

"He should get religion like a Methodist, experience it like a Baptist, be sure of it like a Disciple, stick to it like a Lutheran, pay for it like a Presbyterian, conciliate it like a Congregationalist, glorify it like a Jew, be proud of it like an Episcopalian, practice it like a Christian Scientist, propagate it like a Catholic, work for it like a Salvation Army lassie, enjoy it like a colored man."—J. Elam Artz, *Religious Telescope*.

Sometimes people who are left unmoved by the most fervent preaching are reached by a word fitly spoken by a friend.—Harold P. Barker.

The tree grows best skyward that grows most downward; the lower the saint grows in humility, the higher he grows in holiness.—Thomas Guthrie.

# International Uniform Sunday School Lessons\*

Harold L. Lundquist

January 8

## PETER COMMENDED AND REBUKED

Matthew 16:13-25

**Golden Text:** Thou art the Christ, the Son of the living God.—Matthew 16:16.

"What think ye of Christ?"

This question, which was asked by Jesus Himself (Matt. 22:42), is the touchstone that tries men, and churches, organizations, and movements. The answer to it determines character, condition and destiny. As we study the life of Peter and see how he responded to the question of Jesus, let us not fail to apply the truth to ourselves and to those to whom we minister. This is indeed

### I. A Crucial Question (vv. 13-16).

With His crucifixion now only six months away, our Lord in preparation for it is about to make a more definite claim to Messiahship, and thus to establish the truth in the minds of His disciples. He therefore asks this all-important question about Himself.

First, it is a general query, "Whom do men say that I am?" The answer (v. 14) indicates that the common opinion concerning Christ was a very high one. He had made an impression on the people of His time, and this has been true down through the ages. Even those who do not believe on Him admit that He was "the ideal representative and guide to humanity," or the person before whom "everyone would kneel." But beautiful tributes to His character and leadership are worse than meaningless unless they lead to a personal confession of Him as Lord and Saviour.

The question becomes personal as He asks, "Whom do ye say that I am?" That question no one can escape. We cannot refuse to answer. Neutrality is impossible. Whatever we do or say, or do not do or say, is a decision.

Peter's answer is really the sum and substance of Christian doctrine. He recognized Him as the Messiah, the fulfillment of all Hebrew prophecy, and as the Son of the living God, the Redeemer and Saviour of men, the One in whom centers all Christian faith.

### II. A Divine Revelation (vv. 17-20).

Peter had been ready to be taught by the Holy Spirit, and therefore made a confession of Christ which was not conceived in the mind of a man, but was a conviction born of the Spirit of God (cf. I Cor. 12:3).

Upon Peter's confession, which was thus really a divine revelation of the person and work of Christ, the Church is established, Christ Himself being the chief cornerstone (I Pet. 2:7) with Peter, one of the apostles, built into its very foundation (Eph. 2:20).

Note that Christ calls it "my church." It

is His Body, and He as the Head rules over it. The gates of Hades; that is, the wicked powers of the unseen world, while they now seemingly have great power against the Church, shall not ultimately prevail. We have a victorious Christ.

The giving of the keys, and the authority to bind or loose have been variously interpreted. It would seem to be clear, however, that this was not intended to be any personal power to be used by Peter, and quite evidently not to be transferred by him to others. It was rather the authority to admit men into the kingdom of God as they fulfill His provisions for entrance, and to declare that those who do not enter by way of Christ must be forever barred from its sacred precincts.

### III. The Shadow of the Cross (vv. 21-25).

The cross of Christ casts its shadow over the little group as Jesus begins to show to His disciples (v. 21) what He is to suffer as the Saviour of the world. The city of Jerusalem, exalted to heaven by its opportunities and privileges, is to be the place where He is to be nailed to the tree. "Where roses ought to bloom, sin has often planted thorns." Peter in an outburst of affectionate folly tries to hinder Christ from going to the cross, and becomes for the moment the servant of Satan. He "meant well," but it is not enough to have good intentions.

The cross of Christ calls for the cross of the Christian (v. 24). Note well that this does not refer to little acts of so-called "self-denial," but rather to the denial of self. It means that self-will is set aside and God's will becomes paramount in the life (v. 24). It means that abandonment of selfish motives and desires, the losing of life for Christ's sake. Thus only do we find the real fulfillment of life (v. 25).

January 15

## PETER SEES CHRIST'S GLORY

Matthew 17:1-9, 14-18

**Golden Text:** We beheld his glory, the glory as of the only begotten of the Father.—John 1:14.

Service in the name of Christ can be nothing but an empty formality, and a disappointing experience of one's inability really to help anyone, unless it is backed by a vision of the Saviour in all His glory. To Peter, whose life we are studying, there came such an experience as he went with the Lord to the Mount of Transfiguration. We cannot duplicate that day of days in his life in any physical sense, but we may, yes we must, withdraw to that quiet place where we may spiritually see Him whose we are and whom we serve as our transcendent Lord.

### I. A Vision of Glory (vv. 1-9).

1. A Mountain-top Experience (vv. 1-3). Too much of the daily life and walk of

Christians is in the valley. We need now and then to come up to the high places where we may be spiritually renewed. Jesus is ready to take us as He did the three disciples, "up into a high mountain apart." We may not be able to move our bodies, but our spirits may soar to sublime heights with Him. There He will reveal Himself in all His glory.

#### 2. A Mistaken Attitude (v. 4).

Whether Peter was confused by the remarkable experience, or if it was but another expression of his unfortunate tendency to talk when he should be quiet, we do not know. But he is a representative of those who miss the supreme blessing of such a priceless moment by trying to tell God what should be done about it.

Had Peter's suggestion been accepted by our Lord there would never have been any redemption for the human race. Sin and sorrow would have reigned supreme in the earth, while he and his brethren enjoyed a season of fellowship with Moses and Elias and their Lord.

#### 3. A Divine Testimony (vv. 5-7).

God spoke and scattered the confusion of men's thinking by declaring the deity of Jesus, "This is my beloved Son," and His supremacy, "Hear ye him." We live in days of theological and philosophical confusion. We struggle in vain to resolve the moral chaos which has resulted from erroneous teaching by any arguments or by the devices of men. Let us appeal to the Word of God. It is plain, powerful, "sharper than a two-edged sword."

#### 4. A Glorious Result (vv. 8, 9).

"They saw no man save Jesus only."

### II. A Call to Service (vv. 14-18).

Service should never precede vision. Vision is given as a preparation for service.

#### 1. A Needy Soul (vv. 14, 15).

We live in a world of such desperate need that even the confirmed "all's well with the world" optimists are beginning to see that their rose-colored glasses cannot make them oblivious to its sin and sorrow. The boy was sick; his father was in despair; and these two things just about sum up the need of most of humanity.

#### 2. Impotent Christian Workers (vv. 16, 17).

The man brought his son to the place where he had a right to expect help—to the followers of Christ. But he found them without faith to help him. Little wonder then that those around them were still in perverse unbelief. We who profess to follow Christ, and especially those of us who say that we are His servants, should be ashamed of our impotent gestures toward our needy fellow men. There is power with God, power in prayer, power in devoted and faithful service to Christ. Let us claim it!

#### 3. The Omnipotent Saviour (v. 18).

Jesus spoke, and the demon departed. The absolute supremacy of our Lord appears not only on the mount of glory, but shines even

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the wounding of the heart of the Lord, as well as of the damage done to God's people and His cause in the earth.

But above all it was a look of love. The Lord deals in tenderness with the backslider. While he never can or will condone sin, He loves the sinner, and especially does He love the one who belongs to Him but who has gone astray. What a gracious Lord we do have!

January 29

# PETER DECLARES HIS LOVE

John 21:11-19

**Golden Text:** If ye love me, keep my commandments.—John 14:15.

"Lovest thou me?" This is the question our Lord asked Peter. It comes to us today. Do we love our Lord? It is a simple question, but also a very searching one. "We may know much, and do much, and profess much, and talk much, and work much, and give much, and go through much, and make much show in our religion, and yet be dead before God from want of love . . . There is no life where there is no love . . . Knowledge, orthodoxy, correct views . . . a respectable moral life—all these do not make up a true Christian. There must be some personal feeling toward Christ" (J. C. Ryle).

The instructive story, the center of which is Peter's declaration of love for Christ, presents a picture of a life of true devotion and service to the Lord we love.

## I. Fishing at Christ's Command (vv. 11).

Peter had led the disciples in a fruitless fishing expedition (vv. 2, 3). There may have been some unbelieving self-will in his "I go a fishing." It may also have been the need of food on the part of the disciples who had not yet been sent forth to preach. But in any case they caught nothing until they went to work at the Lord's direction.

Useless and pathetic is the effort of the Church to win men to Christ except as He directs and blesses the work. He knows when, where, and how we ought to fish for men. Let us seek His guidance rather than suffer the disappointment which goes with man-directed campaigns and "drives." As a matter of fact, we need more divine directing and less human driving.

## II. Fellowship with the Lord (vv. 12-14).

There are some folk who seem to think that following Christ is a doleful matter, devoid of every pleasant contact. Jesus never taught any such thing. He attended weddings and dinners even in the homes of those despised by men. Remember that He always did it for their spiritual good, not merely for His own enjoyment; and that He always brought the gathering up to His own spiritual level, rather than stooping to any worldly or wicked standards.

Here we find Him with a glowing fire upon which fish is broiling and with bread ready for the hungry fishermen. It is just like Him thus to meet in most delightful and satisfying fellowship those who serve

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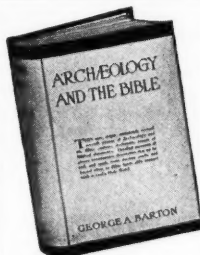
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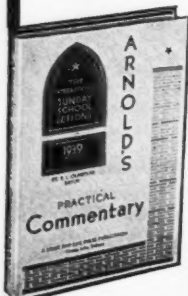
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Him. Draw up to the fire, Christian friends who are standing afar off. You may be so timid that, like the disciples, you will not dare to call Him by name (v. 12), but if you will come you will find that the precious fellowship will soon warm your heart.

### III. Feeding His Flock (vv. 15-17).

Many (perhaps most) after-dinner speeches and conversations yield little real profit. Here is an occasion when such was not the case. One wonders whether we would not be wise to take the suggestion and turn our thoughts and those of our dinner guests to spiritual things. Surely it should be so among Christian friends and in a Christian home.

Three times Peter is asked to declare his love for Christ. Such a public confession was quite in place, before the man who had thrice denied his Lord is restored to a place of leadership. The words "more than these" (v. 15), indicate that Jesus was asking of him a high measure of devotion. It is no more than He has a right to expect of us.

The expression of love to Christ means practically nothing except as it manifests itself in service. We, like Peter, are to be diligent about feeding His flock, whether they be the young and inexperienced lambs, or the mature sheep of the fold. Observe that we are to catch the fish (the unconverted) and feed the flock (the redeemed). Sometimes it seems that we are trying to catch the Christians to forward some scheme of advancement, and failing to win the unconverted, because we are feeding them spiritual food that belongs to the flock of God.

### IV. Following Christ to the End (vv. 18, 19).

The Christian (and surely the Christian worker) is to glorify God even by his death (v. 19). What a significant reply John Wesley made when his followers were criticized, "At any rate, our people die well." Peter was to go on to the end, knowing that he faced martyrdom for Christ.

But we are not only called to die like Christians, we are to live for Him. When Jesus "had spoken this, he saith unto him, Follow me" (v. 19). Just as we said that the Church needs more divine directing and less human driving, so we say that the crying need of the Church now is not more leaders, but a greater host of faithful followers of Jesus. Will you, because you love Him, follow Him in life and in death?

### February 5

## PETER PREACHES AT PENTECOST

Acts 2:12-18, 36-41

**Golden Text:** Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zechariah 4:6.

We need a revival. With one accord leaders of the Church agree on that point, although they may differ widely on other matters. Social and civic leaders agree. One prominent government official recently said that the only hope for the world in this hour of conflict and confusion was a return to the more brightly in the valley of need. Words do not suffice to describe Him, and yet we must by both word and life proclaim Him to the world as its living Lord and Saviour.

### 4. A Glorious Result (v. 18).

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### January 22 PETER DENIES HIS LORD Luke 22:31-32, 54-62

**Golden Text:** Let him that thinketh he standeth take heed lest he fall.—I Corinthians 10:12.

One of the most heartbreaking experiences we have as Christians is to find that one in whom we have had every confidence as a true and faithful follower of the Lord, has denied Him by going out into almost unbelievable sin. Often it seems that those who, like Peter, have had the loftiest and most inspiring fellowship with the Lord, and who speak with the greatest ease about His love and grace, turn to the most reprehensible of sins.

Lest any unbeliever who reads this begin to gloat over the failures of Christians, let him be reminded now of his own sin, which needs his attention, and of the fact that though Peter fell, he arose again to victory and usefulness. May it also be said that none of us has any right to a "holier than thou" attitude toward a brother who has fallen. "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12), and let him in brokenhearted sympathy help to restore his stricken brother "in the spirit of meekness: considering thyself, lest thou also be tempted" (Gal. 6:1).

#### I. Sifted but not Destroyed (vv. 31, 32).

Satan, who is a far more powerful spiritual being than most folk think, is actively interested in tempting the Christian. He uses many clever devices. Although he is not possessed of divine powers, he does have supernatural cunning and knows the weakness of each one of us. He knew the boastful self-assurance of Peter and was ready to tempt him at that point. Jesus knew this, and even in this dark hour shortly before His crucifixion He takes time to warn Peter, and with His warning to give the assurance that though it was to be tried, his faith was not to fail, and that he was to be restored to fellowship and service when he "turned again," which is the correct translation for the word "converted" in verse 32.

#### II. Self-assurance and Disgraceful Failure (vv. 33, 34, 54-60).

Peter was sure of himself and of his consecration to the Lord. A man who stands in that place is in grave danger. It is not long before we find Peter, apparently presuming on his own ability to stand fast, consorting with the enemies of Christ, warming himself by their fire. Someone has suggested that the great spiritual problem of our day is not the conflict between the Church and the world; nor is it to determine how the Church can best serve in the world, but rather what to do about the world which has gotten into the Church. How did worldliness get into the Church? The members brought it there after they had gone out

and warmed themselves at the world's fire, and fellowshiped with the world in ungodly living.

The denials made by Peter seem almost unbelievable in the life of one who had been in immediate fellowship with the Lord and who had seen His glory. We have here a revelation of the fact that "the heart is deceitful above all things and desperately wicked; who can know it?" (Jer. 17:9). We agree with Dr. Wilbur M. Smith: "This is of the Devil. This is humanity sinking to the lowest plane of base ingratitude. This is shame upon shame." One might have hoped that one denial would bring quick and sincere repentance, but instead it leads the way

to a second and to a third. There seemed to be nothing that could stop Peter, until "the Lord turned and looked" at him. This suggests the only effective way to deal with backsliders. Argument, pleading, even shaming them, will do no good. We must bring them to the place where they meet their Lord.

#### III. The Look of Love and a Broken Heart (vv. 61, 62).

What was in the look of Jesus is perhaps best expressed by Alexander Maclaren: "It spoke of Christ's knowledge, of Christ's pain, of Christ's love."

The backslider needs first of all to realize

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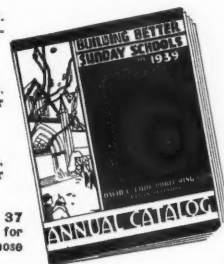
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"The Gospel Minister" is a weekly paper of 8 pages, edited by Wm. M. Smith, Supt. of Union Bible Seminary, who has been a student of the Bible for over 40 years. The subscription price is \$1 per year. A special introductory offer that will include all of these articles and 13 issues of the paper beginning with the first issue in January will be sent for 25c.  
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that the Lord knows all about his denials and sin. He has been hiding things from his family and friends, denying accusations, trying to cover up his guilt. Let him now abandon every such effort. Jesus knows all about it.

The second thing to be realized is that he has added to the pain and sorrow of his Lord. For a believer to turn away from Him is no light matter, to be casually dealt with. He needs to be deeply conscious of Christian faith of our fathers. He is but one of many outstanding men who have expressed such a belief.

How many such a revival of faith toward God (with its quickening of the believer and the resultant salvation of sinners) be brought about? Certainly it is not in the power of man to produce it, although he does have a vital part in surrendering himself to God's plan and purpose so that He may work again in the midst of His people. Our lesson for today clearly indicates how God worked on Pentecost, namely, through a Spirit-filled people, proclaiming His own Word, with astonishing results following. Will not God work in the same way today if we only give Him a chance?

### I. An Amazing Spiritual Experience (vv. 12, 13).

Read the first eleven verses of this chapter and you will learn of the coming of the Holy Spirit upon the disciples—as the rushing of a mighty wind, in tongues of fire, and in the ability to proclaim the Word of God to all men.

There is no use talking about another Pentecost as though God needs to repeat that marvelous day. But the essence of what occurred on Pentecost is the deep need of both individual Christians and of the Church today. In much (one is almost ready to say most) of our Christian work there is not only a failure to recognize the Holy Spirit, but what appears to be an actual ignoring of Him. One of the great experiences of literally thousands of students who have come under the writer's care during the years is their sudden understanding of the fact that the Holy Spirit is a person—yes, a convicting, regenerating, directing, and energizing member of the divine Trinity, working in and through man.

Paul in Acts 27:23 had a new spiritual experience which enabled him to be of good cheer in the midst of a raging storm and impending tragedy. How long, Christian friend, is it since you have had a living, stirring experience of the grace of God? When He is thus permitted to move upon His people, they will show in their lives that which will cause men to marvel, even though they may have come to scoff, even as they did on Pentecost.

### II. An Effective Spiritual Message (vv. 14-18, 36. See also vv. 19-35).

The characteristics of a real gospel message are found here. First of all there must be a Spirit-filled preacher. He may be a minister or he may be a layman, but if the Spirit of God is upon him, there will be the right kind of message.

That message will not be an essay, book review, or dissertation on social or civic problems, but an exposition of the Word of

Moody Monthly

God. Note that Peter preached and interpreted prophecy—a subject which no preacher should neglect—but that he did so not for the purpose of having a sensational sermon subject, but in order to reveal the glories of the person and work of Christ. That is another lesson that some preachers need to learn.

The manner of preaching is also important. Peter was definite, earnest, bold, and decidedly personal in his preaching. A man who is speaking in the energy of the flesh should beware of such marks upon his preaching, but a Spirit-filled man should rejoice in the holy boldness and assurance which the Holy Spirit gives, knowing that he will be delivered from any temptations to be extreme or unkind, but will at the same time be led to say those things which will prick the hearts of people and cause them to turn to Christ.

### III. An Appropriate Spiritual Result (vv. 37-41).

We often say that there is very little old-time conviction of sin today, and alas, it is all too true. It is not even the privilege of many spiritually-minded preachers who present a true gospel to see such a response as Peter saw on Pentecost. But that does not mean that the Spirit is not working.

God does not hold us responsible for outward evidence of results. He does hold every teacher and preacher responsible for faithful discharge of his sacred stewardship. That includes more than the public ministry of teaching a Sunday School class or preaching a sermon. It means that the individual's life is right with God—no trickery, no dishonesty, no double dealing with God or man; a life yielded to the control of the Holy Spirit. Next comes diligence in study of God's Word, and a willingness to proclaim its whole truth without fear or favor, in season and out of season.

Such a ministry will bring appropriate spiritual results always and everywhere. Sometimes those results will be visible and countable, like on the Day of Pentecost. At other times it may be months and years before they appear. In fact the one who sows the seed may not even live to see the harvest. Our business is to sow and water the seed. God will in His own time give the increase (I Cor. 3:6, 7)!

## The Institute Library

(Continued from page 260)

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The desire of justifying ourselves is the source of all anguish of heart, whereas he who receives Christ as Saviour has peace, and not only peace, but purity of heart.—Luther.

Trial is found, and sorrow, and humiliation; but amid all this are found the sources of plenteous refreshment. How but in a world of sorrow could we have fellowship with the Man of Sorrows!—F. W. Grant.

The great mind knows the power of gentleness.—R. Browning.

The Bible tells us what Christian graces are, but it is in the struggle of life that we are to find them.—H. Ward Beecher.



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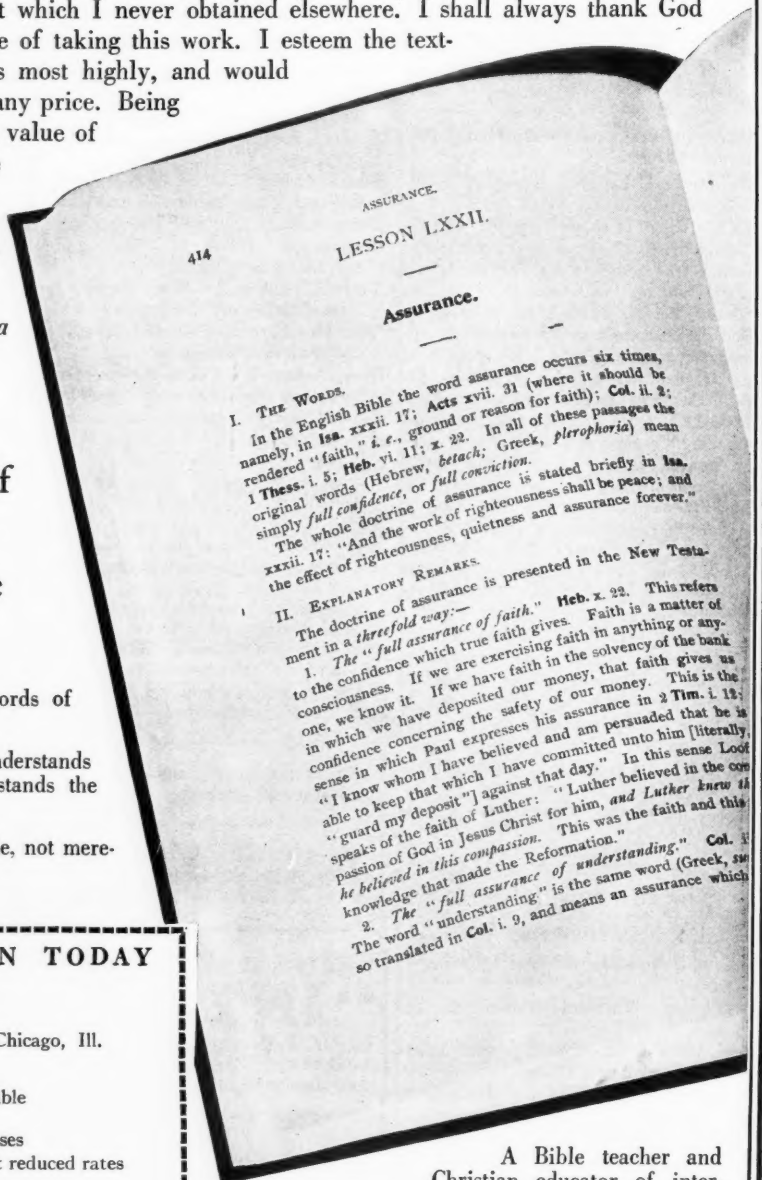
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## Moody and Preaching

(Continued from page 250)

yourself more interesting, or tell them a story about something right in that neighborhood. At all events, do something to wake them up. If you can't wake them up in any other way, get them to sing.

### Choose a Target

I once read of a lawyer who used to pick out the dullest looking man in the jury and talk to him, believing that what that man could understand, the others could. He was generally successful. It helps me a great deal to pick out one person, a young man or a young girl, and talk as if to that one alone. Of course, you shouldn't keep your eye on one person all the time. He might become embarrassed. But if you talk as if to one person you will have more effect on the mass.

### Humor

Some object to bringing in things that make people laugh. I don't know that I ever intended to make people laugh. If a man tries to make people laugh—makes a study of it—he will be sure to make a fool of himself. But if your way of illustrating a truth happens to raise a laugh, there is no harm in it, and it may do a great deal of good. You know that when you are carrying a pan of milk, if the milk moves to one side, how easily it moves to the other side. When people have laughed at something, then is the time when you can get at their deepest feelings. At all events, it is a great deal better to have them laugh or smile now and then, than to have them go to sleep.

### Ask Questions

It is a good thing to catechize the people a little now and then, to see if they understand your sermons. A man said to me in Chicago, "I liked your sermon last Sunday." "Did you? What was the text?" "I can't remember." "What do you remember?" "Well, I liked the way you talked." It was a lesson to me.

### Preach to Convict

Don't be afraid to say things that will stir up the people. That may be the only way to bring them to a conviction of sin. If they are unforgiven sinners, it is better to give them the truth and wake them up angry, than to let them sleep on.

### Have Something to Say

Don't make yourself cheap. Some men just talk, talk, talk—talk on any subject, talk all the time, talk by the yard. If you have nothing to say, don't say it. When men talk just for the sake of talking, the churches don't want them, the Sunday Schools don't want them, the prayer meetings don't want them. There is no place in God's vineyard where they are wanted. I believe that it is the privilege of every child of God to be used of God in his or her voice, but we are to study just how and when to speak, and to be guided by the Spirit of God.

There are too many religious meetings which are sadder than a funeral. They are a hindrance to the cause.—D. L. Moody.

## What Is Expected of a Preacher?

(Continued from page 257)

revelation is the last and final Word of God to man?

Speaking one day with a member of the Masonic order, he was telling me of their wonderful burial ritual. He said it had come down unaltered from times before Solomon, more than three thousand years ago, and not a letter of it had been changed, nor would any one dare to change it. Well, why could not that be true of the Bible? Why should a preacher be afraid to declare of the Holy Book what the Mason claims for his burial service? Men everywhere are looking for a final authority. Where shall they find it? It is not in conscience, reason, or in the Church. Where then may the final word be found? In the divinely inspired and sacred Scriptures.

Preachers sometimes call themselves tolerant, whereas in point of fact they are merely indifferent and careless. There is a tolerance which is essentially indifferentism, because the great religious principles and convictions and ideals that once controlled life have lost their hold upon the heart. A man may be so "broad" in religion that he is very shallow, and he may be "narrow" and very deep, like the fjords of Norway.

### Have the Voice of a Trumpet

It is the duty of the preacher to lift up

his voice "like a trumpet," not like a flute or a piccolo with an apologetic and wavering spirit. The trumpet has a positive, challenging boldness in its notes. It sets you tingling. It moves you to action. A violin will appeal to your imagination, a harp to your emotions, but a trumpet strikes right at your will. We are missing the "trumpet" tone in the pulpit today. We are so timorous and so easily silenced. The congregation, our friends, our enemies, our critics, a little bit of criticism or ridicule will silence us. We are afraid of being positive and of expressing definite opinions from the pulpit. Indeed, we are even tempted to say that it is not good form to express one's personal opinion, that such an opinion ought to be kept to oneself, and that we should listen to what others have to say. We ask, Is it not rude to be positive and dogmatic? Should not one refrain from "making up his mind," in this day when "an open mind" is advocated? What we need to learn today is that an "open mind" is not an "empty mind"; that a man has a right to convictions and conclusions based on the divine revelation as found in the Bible. Let us beware lest our liberalism with regard to the opinions of others, is not because we have become indifferent to our own.

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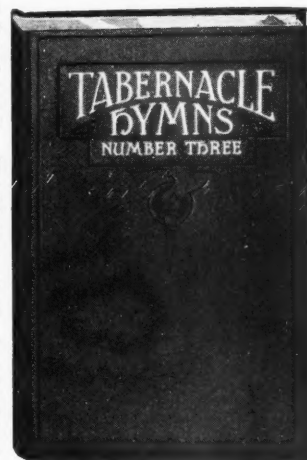
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## THE SHORTNESS OF TIME

I Corinthians 8:29

1. A reminder of immortality.
2. A reproof to worldliness.
3. A stimulus to service.
4. A comfort to sufferers.
5. An admonition to sinners.—G. C.

## "ALL THINGS NEW"

Revelation 21:5

### I. In This Life.

- (1) New commandment (13:34).
- (2) New doctrine (Acts 17:19).
- (3) New way (Heb. 10:20).
- (4) New man (Col. 3:10).

### II. In the Life to Come.

- (1) New heavens and new earth (II Pet. 3:13).
- (2) A new name (Rev. 3:12).
- (3) A new song (Rev. 5:9).
- (4) New Jerusalem (Rev. 21:2).—George Kroeze.

## PUT THE JEW FIRST THIS YEAR

### I. God Puts the Jew First (Rom. 1:16).

1. Nations that bless the Jews are blessed; nations that curse the Jews are cursed (Gen. 12:3). Great Britain and United States in contrast with Spain.
2. Still beloved for the fathers' sakes (Rom. 11:28).

### II. Remember Your Debt to the Jews:

1. Bible written by Jews (II Pet. 1:21).
2. Jesus Christ was a Jew (Matt. 1:16-21).

### III. Do Something for the Jews:

1. Pray for them (Ps. 122:6; Rom. 10:1).
2. Give to Jewish missions (Matt. 25:40).—Will Shumaker.

## BEGINNING THE NEW YEAR RIGHT

The beginning of months.—Exodus 12:2.

1. Let us begin the year with solemn reflection.

The season reminds us of the past—the irrevocable past. Another year of our "few years" is gone.

2. Let us begin the year with self-inspection.

Looking within we see sins unrepented; resolutions made but, alas, broken; opportunities unimproved and talents left unemployed.

3. Let us begin the year with a new consecration.

Shall our prayer be, Lord, what wilt thou have me to do? And may our vows find expression in the lines of Frances Ridley Havergal's "Take my life, and let it be consecrated, Lord, to Thee."

## During the coming year

### I wish you to

- Be carefree  
Be content  
Be calm  
Be courageous  
Be certain of your foundation  
Be of good cheer

### Because of

- Phil. 4:4  
Phil. 4:11  
I Thess. 4:11  
Ps. 27:14  
II Tim. 1:12  
John 16:33  
—Ed. F. Rice.

## GOD'S SPOKESMAN

Exodus 7:1

Introduction: The Spokesman's Call (Isa. 6:8).

1. His consciousness of God followed by a conviction of sin (Isa. 6:1-5).
2. His confession of sin followed by cleansing from sin (Isa. 6:5-7).
3. His call of God followed by consecration to God (Isa. 6:8).
4. His commission of God followed by communion with God (Isa. 6:9-11).—W. H. Griffith Thomas.

## OUR ASPIRATION FOR THE NEW YEAR

Ye shall henceforth return no more that way.—Deuteronomy 17:16

1. For Separation.  
"That ye henceforth walk not as other Gentiles walk, in the vanity of their mind (Eph. 4:17).

2. For Devotion.  
"That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (II Cor. 5:15).

3. For Victory.  
"Our old man is (was) crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

4. For Stability.  
"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

5. For Fellowship.  
"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends" (John 15:15).

6. For Success.  
"Fear not; from henceforth thou shalt catch men" (Luke 5:10).

7. For Rewards.  
"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8).—James Ostema.

## HOW TO FACE THE NEW YEAR

1. Face the New Year with the Old Book.
2. Face the New Needs with the Old Promises.
3. Face the New Problems with the Old Gospel.
4. Face the New Life with the Old Remedies.

## JESUS CHRIST THE SAME

Hebrews 13:8

1. His *person* the same.
2. His *power* the same.
3. His *provision* the same.
4. His *protection* the same.
5. His *presence* the same.
6. His *promises* the same.
7. His *program* the same.—Edward Rustio.

## FIVE CHARACTERISTICS OF A HEALTHY CHRISTIAN

Jude 20-23

1. "Building . . . up yourselves" (v. 20).
2. "Praying . . . in the Holy Ghost" (v. 20).
3. "Keeping . . . in the love of God" (v. 21).
4. "Looking . . . for the mercy of our Lord" (v. 21).
5. "Saving . . . others by every means" (vv. 22, 23).—L. J. Derk.

## "SERMONS IN SENTENCE"

- "Make Him real!"  
"God never calls an idle man."  
"Love delights in a difficult task."  
"One soul saved is worth a world of gold."  
"If we are not *fishing*, we are not *following*."  
"The seed of strife is in selfish seeking for glory."  
"Love for God is evidenced by our love for others."  
"Let us do our best for Him who did His best for us."  
"The *times* are in His hands, but the *tidings* in ours."  
"The Lord help us to attend to *our* business, which is *His* business."  
"You can measure what you *would* do for the Lord, by what you *do*."  
"The schools can make theologians, but only our Lord can make soul-winners."  
"What the heart and hands find to do, let us do with our might, and do it now!"—T. C. Horton.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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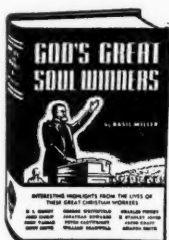
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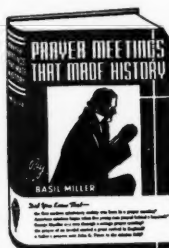
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#### THE OLD ADAM

What shall we give him? A meal and a coat, And counsels illumined by anecdote? Yea, these and more. But still there is needed—

The Christ, whose love he has left unheeded.

What shall we give him? A bungalow Away from the slum; green fields and a cow? Oh, give him things lovely, that touch, not harden, Yet—sin sprang first in the midst of a garden.

Alas, for man's blindness, that misses the track, Blaspheming in fulness or weeping at lack! To cry: "I have sinned," not: "Dole me a ration,"

Is Adam's first need in the way of salvation.

—The Christian.

#### A WORD PICTURE OF THE NATURAL MAN

- |              |                  |
|--------------|------------------|
| 1. Unclean   | 13. Unbelieving  |
| 2. Unholy    | 14. Unthankful   |
| 3. Ungodly   | 15. Unfruitful   |
| 4. Unjust    | 16. Unlearned    |
| 5. Unruly    | 17. Unhappy      |
| 6. Unfit     | 18. Unmerciful   |
| 7. Unfair    | 19. Ungenerous   |
| 8. Undone    | 20. Unfaithful   |
| 9. Unstable  | 21. Unpleasant   |
| 10. Unchaste | 22. Unpromising  |
| 11. Unworthy | 23. Unreasonable |
| 12. Ungainly | 24. Unprofitable |

—N. H. C.

#### SOME QUALIFICATIONS FOR THE MINISTRY

A father's tenderness, a shepherd's care, A leader's courage which the cross can bear, A ruler's care, a mother's watchful eye, A pilot's skill the helm in storms to ply, A fisher's patience and a laborer's toil, A guide's dexterity to disemboil, A prophet's inspiration from above, A teacher's knowledge and a Saviour's love.

—Richmond Christian Advocate.

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2. Its provisions are in the will of God, and are simple; we may not alter or amend them. God has taken this entirely into His own hands. *What a blessing!*
3. Its conditions are determined by the will of God; He is sovereign in all things. *What a mercy!*
4. Our part is to find out and fall in with His will, wholeheartedly. *No evasion!*
5. The means whereby we may know His will is the gospel, God's full and final message for His age. *No excuse!*
6. The responsibility of missing salvation lies at our door, as Hebrews 2:3 reminds us. *No escape!*—J. Y.

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5. Hid with Christ (Col. 3:3).
6. Supplied from Christ (Phil. 4:19).
7. Kept through Christ (II Tim. 1:12).

—Donald W. Wood.

## GOD'S DIVINE CALL

Acts 1:8

### I. Its Necessity.

1. Must be of God (John 15:56).
2. Must be from God not man (Gal. 1:1).
3. It is a gift to man (Eph. 4:11).

### II. Its Proofs.

1. Intense desire to serve (II Tim. 4:2).
2. Converging circumstances (Rom. 8:28).
3. Qualifications (II Tim. 3:17).

### III. Its Assurance.

1. Deduced from Scripture (Ps. 73:24).
2. Will of God ascertained (John 6:40).
3. Definite convictions (II Tim. 1:12).

—W. H. Griffith Thomas.

## LIGHT IN THIS PRESENT WORLD

*Introduction:* When Adam sinned, he separated himself and posterity from God, the true Light, and the world was left in darkness.

1. *Light Revealed.* Christ who is the true Light shined in the darkness, but was not comprehended (John 1:5).
2. *Light Rejected.* Men put away and crucified the true Light (John 1:11).
3. *Light Needed.* The world is still in darkness, which is a time of sin and revelry (John 3:19, 20).
4. *Light Accepted.* By believers who yearn for redemption while the world groans, waiting for deliverance (Rom. 8:21, 22).
5. *Light Commissioned.* To believers whose place it is to keep their lights burning (Phil. 2:15, 16).—Raymond Ludwigson.

## HIMSELF

### I. That I may know Him (Phil. 3:10).

1. "Himself" for our sins (Gal. 1:4).
2. "Himself" for me (Gal. 2:20).
3. "Himself" for the Church (Eph. 5:25).

### II. The Outward Results in the Believer:

1. "Crucified" with Him (Rom. 6:6).
2. "Joined" to Him who is raised from the dead (Rom. 7:4).
3. "Live" unto Him (II Cor. 5:15).

### III. The Inward Result:

1. Union with Christ:
    - a. "His Son in me . . ." (Gal. 1:16).
    - b. "Christ . . . our life . . ." (Col. 3:4).
    - c. "Worketh in me . . ." (Col. 1:29).
  2. How this union is wrought:
    - a. "My flesh, which I will give . . ." (John 6:51).
    - b. "Members of his body" (Eph. 5:30).
- See John 6:54-56. The spiritual assimilation of the Living Bread.—From Mrs. Penn- Lewis' Bible.

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Philippians 4:19

1. He supplies our cupboard (Matt. 6:33).
2. He clothes our back (Matt. 6:30).
3. He numbers our hairs (Matt. 10:30).
4. He orders our steps (Ps. 37:23).
5. He bottles our tears (Ps. 56:8).
6. He books our thoughts (Mal. 3:16).
7. He holds our hand (Isa. 42:6).—*The Voice*.

## THE DIMENSIONS OF GOD'S LOVE

That ye . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ.—Ephesians 3:17-19.

1. The breadth of God's love is the universe (John 3:16).
2. The length of God's love is eternity (Jer. 31:3).
3. The depth of God's love is the individual (Eph. 2:1).
4. The height of God's love is heaven (Eph. 2:4-6).—David A. Noble.

## THE BELIEVER AS A SOLDIER

1. The Soldier Chosen (II Tim. 2:4).
2. The Soldier's Commander (II Tim. 2:3).
3. The Soldier's Conflict (Eph. 6:11b).
4. The Soldier's Credentials (Eph. 6:13-20).
5. The Soldier's Consecration (II Tim. 2:4).
6. The Soldier's Challenge (II Tim. 2:3).
7. The Soldier's Compensation (II Tim. 4:7, 8).—Elias C. Goehle.

## THE REBUKE AND PUNISHMENT OF SIN

Numbers 12:1-15

*Introduction:* The envy of Miriam and Aaron.

1. The Rebellion of Miriam and Aaron—against earth's meekest man, their own brother, Moses (vv. 1-3).
2. The Rebuke to Miriam and Aaron—God called all three, rebuked two, fastened leprosy upon one (vv. 4-10).
3. The Restoration of Miriam and Aaron—Moses showed his greatness by intercession (vv. 11-15).—James W. Davis.

## CHRIST'S MISSION

Luke 4:18-21

*Introduction:* Historical, "Hath anointed me to" (v. 18):

1. "Preach the gospel to the poor" (v. 18).
2. "Heal the broken-hearted" (v. 18).
3. "Preach deliverance to the captives" (v. 18).
4. "The recovering of sight to the blind" (v. 18).
5. "Set at liberty them that are bruised" (v. 18).
6. "Preach the acceptable year of the Lord" (v. 19).

*Conclusion:* He closed the book and opened a new dispensation of God's grace (vv. 20, 21).—R. G. D.

## A STRIKING CONTRAST

John 14:6; Jude 11

1. "I am the way." Contra: The way of Cain.
2. "I am the truth." Contra: The error of Balaam.
3. "I am the life." Contra: The gain-saying (wrong life) of Korah.—Ed. F. Rice.

## WHAT GOD DESIRES FOR HIS CHILDREN

1. To Grow (II Peter 3:18).
2. To Know (John 9:25).
3. To Glow (Matt. 5:16).
4. To Flow (John 7:37-39).
5. To Go (Matt. 28:19, 20).
6. To Sow (Ps. 126: 5, 6).—Edward Rustio.

## NOTHING!

1. Nothing impossible to those who can do nothing themselves (Matt. 17:20; John 15:5).
2. Nothing shall hurt those who are weak (Luke 10:10; 1 Cor. 1:27).
3. Nothing lacking to those who have nothing (Luke 22:35; II Cor. 6:10).—Ed. F. Rice.

## FOUR FOUNDATION FACTS

Romans 5:1-12

1. Ruin by Adam's Fall—Our Ruin (Rom. 5:12-14).
2. Redemption by Blood—God's remedy (Heb. 9:11, 12).
3. Regeneration by the Spirit—Our need (John 3:5).
4. Reception by Faith—Our responsibility (Acts 16:31).—Daniel Knox Ford.

## THE SYROPHENICIAN WOMAN

Mark 7:24-30

1. The Woman's Request.
2. The Woman's Perseverance.
3. The Woman's Faith.
4. The Woman's Reward.—J. Allen Blair.

## THE TEN LEPERS

Luke 17:11-19

1. Condition (v. 11).
2. Concern (v. 12).
3. Cleansing (vv. 13, 14).
4. Conduct (vv. 15-18).
5. Conversion (v. 19).—K. O. Bouton.

## GOD'S OVERSUPPLY

1. An Oversupply of Love (John 3:16).
2. An Oversupply of Grace (II Cor. 12:9).
3. An Oversupply of Power (Heb. 7:25).—Arthur P. Sengpiehl.

## TRANSFORMED

Galatians 2:20

1. A Blessed Experience—"I now live."
2. An Adequate Means—"by faith."
3. A Sufficient Source—"the Son of God."—William P. Golder.

## DIVINE REQUIREMENTS

1. Except your righteousness shall exceed the righteousness of the scribes and Pharisees (Matt. 5:20).
2. Except ye be converted and become as little children (Matt. 18:3).
3. Except ye repent (Luke 13:3).
4. Except a man be born again (John 3:3-5).—Edward Rustio.

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## A Great Aspiration

(Continued from page 256)

The wife of a distinguished painter said, "I never saw my husband satisfied with one of his productions."

Self-dissatisfaction lies at the root of our noblest achievements. The true life ever reaches upward and strives toward better things. As it presses toward perfection, it leaves behind the things that are imperfect. As it grows toward manhood, it puts away childish things.

### Perfection an Ambition Rather Than an Achievement

It is no sin to fail to attain to our ideals. Our highest ideals are always far in advance of our attainment, and will always be so in our present life. It is only a shame and a sin to accept our failures as final, and to cease from all further efforts to attain.

"To be perfect according to the New Testament is not sinlessness, it is rather to have the desire to belong wholly to God. It has to do more with resolve and longing than with achievement, and there may be faults in such a life. But if the desire for being fully possessed by God is sincere and abiding, these faults will gradually be corrected, if the simple attitude of trust and obedience is maintained. There must, however, be patience with God and with oneself in the walk of faith. God does not do everything at once in nature or in a redeemed soul."

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Are we satisfied with our meager attainments in the Christian life? The apostle's aim was perfection, and no Christian can aim at less than this. The goal is to be pure even as Christ is pure, to be "perfect even as our Father in heaven is perfect." Are we ready to say with Paul, I have not yet attained, but by the grace of God I press on; forgetting the things that are behind, I reach forth eager hands, and remember to keep the eye fixed on the goal, Christ Jesus?

### Head and Eyes to the Front

Keeping the eye fixed on the right spot is just as important as straining every nerve and stretching every muscle. To score a victory in the Olympic games in competition with the world's best athletes, is to reach the pinnacle of fame in the athletic world. Some years ago these games were held in France. One day the two hundred meter dash was run. Charlie Paddock, of California, heralded as the fleetest-footed man living at the time, led out well in front of a field of world-famed sprinters, and though pressed hard toward the finish, neared the tape an apparent winner. Just at the last, however, he turned his head to look at his competitors, one of whom in a fraction of a second flashed across the line, winner by inches. In the moment of assurance, instead of putting all his energy into a leap at the tape, Paddock turned his attention upon others in the race and lost the Olympic crown.

These games were well known to the apostle Paul, who drew from them some vivid lessons in the Christian life. If he could speak to us now, how he would have us profit by the sad defeat of Charlie Paddock! Perhaps, in the words of Chrysostom, he would tell us that the runner does not count the laps that are passed, but those that remain. Certainly he would tell us that our main concern is with what lies beyond. The racer gains little, often loses, by glances over his shoulder. His wisdom is to keep in view the goal and the wreath. All our strength is needed to build up character, to fulfill manifold duties, and to prepare to see the face of God.

And perhaps the apostle would tell us that there are some Christians who pride themselves on their speed and sureness of foot in running the Christian race, and who in their vaulting self-assurance turn to look at other Christians bravely running down the course, thereby endangering their own crown. Perhaps he would say that some of these Christians, who are so sure of their place as Christian champions that they turn to criticize freely those running in other alleys of the course, may be surprised when they find that while they themselves looked away from the tape, they lost out to those whom they in their spiritual pride had counted unworthy. Indeed, many such have already lost their race as far as their work and influence are concerned. So long have they been turning the head to look critically at others, that they have lost the esteem and confidence of the Church and find their field of service limited ever more narrowly.

## Christianity's Debt to Archaeology

(Continued from page 252)

interpretation of the Bible, which is always attended with great temptations to destructive criticism, is being laid aside for a more satisfactory study of the Bible, based upon tangible facts, such as archaeology discloses. In this way archaeology is making a notable contribution to the defense of the Bible. It may be said without fear of refutation, that the facts from the field of archaeology are not a liability to the Christian's faith, but an asset of exceedingly great value.

### What Archaeology Owes to the Bible

It would be unfair not to make mention of archaeology's debt to the Bible. Without the Bible the archaeologist in Bible lands would be seriously handicapped. Many an interesting and historic site has been located by its detailed geographical descriptions. Archaeologists find it the most important reference text, and keep at hand a copy of it in its original tongues for ready and constant reference.

But it is impossible to acknowledge the debt of the world to archaeology without at the same time acknowledging the debt to the archaeologists. There could be no archaeology without archaeologists.

It is true that there are good, bad, and indifferent men in the field of archaeology, as in other fields. But, in the main, they are men who are self-sacrificing and capable. Those who go on expeditions of this character are not out having a picnic. They undergo hardships, suffer exposures, and take risks which few would hazard. In many cases, men have expended their own resources for the privilege of carrying on a thankless, difficult piece of work.

The world is just beginning to recognize its debt to a science and to a group of scientists who have made, and are making, a greater contribution than has yet been properly evaluated.

### STRATEGIC CENTERS

In his campaigns Moody always went for the large cities. "Cities," he said, "are the centers of influence. Water runs down the hill, and the highest hills in America are the great cities. If we can stir them, we shall stir the whole country." And pursuing this method of attack, Moody conducted both in America and in Britain, campaigns unequaled in numbers, power, and fruitage in religious history.—*The Reaper*, Auckland, N.Z.

I do not believe any man genuinely, humbly, and thoroughly ever gave himself to Christ without some other finding Christ through him.—Phillips Brooks.

The generosity that rejoices in another's success where one has wretchedly failed himself, is a high quality. It is a trait which belongs only to love at its best.—Charles R. Brown.

God wants all His sons and daughters to be very happy, but He wants them to be happy in a way that will help and not hinder them.—D. L. Moody.

Moody Monthly



Important Statement by

**Dr. Bob Jones,**

EVANGELIST,  
and Founder of the

**Bob Jones College**

The Bob Jones College is not just a "preacher's college." It is also an institution for the training of Christian leaders for the other professions and for the business world. However, one-fourth of our students are young men preparing for the ministry. A rather large percentage of these ministerial students feel called to be evangelists and are taking their training with evangelistic work in mind. There has already gone out from our College a number of well-trained, sane, consecrated evangelists, who are being greatly used of God in winning the lost to the Lord Jesus Christ. Because of the peculiar "evangelistic blessing," which seems to be resting upon the College, and because it is our sincere opinion that the greatest need of the Church at this time is a constructive program of sane Bible evangelism, we have felt definitely led to organize in connection with the institution, an

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Rev. Clifford Lewis, a graduate of our College and a young evangelist who has been wonderfully used of God in all parts of America and around the world, has consented to accept the position as Director of this Department. Dr. W. E. Biederwolf, Dr. H. A. Ironside, Dr. Mel Trotter, Dr. Bob Shuler, Dr. M. F. Ham, Dr. M. A. Mathews, Mr. C. B. Hedstrom, Dr. Paul W. Rood, Dr. H. H. Savage, Mr. R. G. LeTourneau, Mr. W. G. Haymaker, Mrs. W. A. Sunday, Dr. W. W. Ayer, Dr. James McGinlay, and Mr. A. K. Harper have agreed to serve in the Department in the capacity of an Advisory Council. The Department will begin to function by Jan-

uary 1, 1939. We are now preparing a list of evangelists who are trained and dependable, and are being used of God in the evangelistic field. If any minister, group of ministers, Fellowship Club, or any other group is interested in "putting on" a series of evangelistic services and will write the DEPARTMENT OF EVANGELISM, BOB JONES COLLEGE, CLEVELAND, TENNESSEE, we shall be glad to help you in contacting an evangelist who is constructive and brotherly, and one who knows how to "rightly divide the Word of Truth," and who, we believe, is definitely called of God to be an evangelist.

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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

The Ninth National Convention of evangelists and Christian workers will assemble at Syracuse, N.Y., January 1-8. Many of the leading evangelists and gospel singers will be heard in daily services at 10:30 A.M.; 2:30 and 7:30 P.M. The convention will be held in Lincoln Auditorium, and Mizpah Hotel will be the headquarters. This convention is the outstanding event of the year in the interest of evangelism. It is held under the auspices of the Billy Sunday Club, Syracuse, and Interdenominational Association of Evangelists, of Winona Lake, Ind. Harry W. Vom Bruch, Long Beach, Calif., is president, and Elmer C. Miller, Dayton, Ohio, is convention director.

As a result of meetings from September 7 to October 26 in the First Methodist Protestant Church, Anderson, Ind., conducted by J. C. McCaslin, the church was spiritually revived and the unsaved are now accepting Christ as their personal Saviour in the regular Sunday evening services. November 6-27, Mr. McCaslin assisted Clarence Farmer, pastor of the Methodist Protestant Church, Trenton, Ind., in a series using Bible chart teaching and expository evangelistic messages. Many precious souls found the Lord.

Fred Brown, who was married in the summer to Donella Cochran, Chattanooga, Tenn., vocalist, has been holding meetings since August in the British Isles. They also assisted in Bible conference work with Dr. William Pettingill. Meetings were held in Lurgan, Belfast, and Ballynahinch, Ireland. On November 29, they began a two weeks meeting in Tent Hall, Glasgow, Scotland, with Jock Troup. From there they went to Bessbrook, Ireland. During January they expect to be at the Ravenhill Presbyterian Church, Belfast.

Bob Kees, who was song leader for H. C. Caviness in a campaign, October 19 to November 13, in the Baptist Church, Jamestown, Kentucky, and who had to take over

the preaching as well as the music and young people's work when the evangelist became ill after one week's time, reports a great blessing in his own life as well as the town in which he ministered. Judge Porter Dunbar of Russell County, Kentucky, writes that not in many years has the community experienced such a revival and regeneration. He states that "other evangelists had held meetings in our town and no one ever visited me or any officials to see if they were saved. Mr. Kees asked me for a conference

Church, Troy, N.H., Ralph W. Williams, pastor, there were 21 who came to the Lord.

Great blessing was experienced in a union meeting in Girard, Ill., conducted by L. James and Mrs. Kindig. The seating capacity of the auditorium was taxed nightly as the gospel was proclaimed. More than 80 responded to the invitation. Mrs. Kindig conducted the young people's meetings, which had an average nightly attendance of 70, and the afternoon children's meetings, which numbered more than 100.

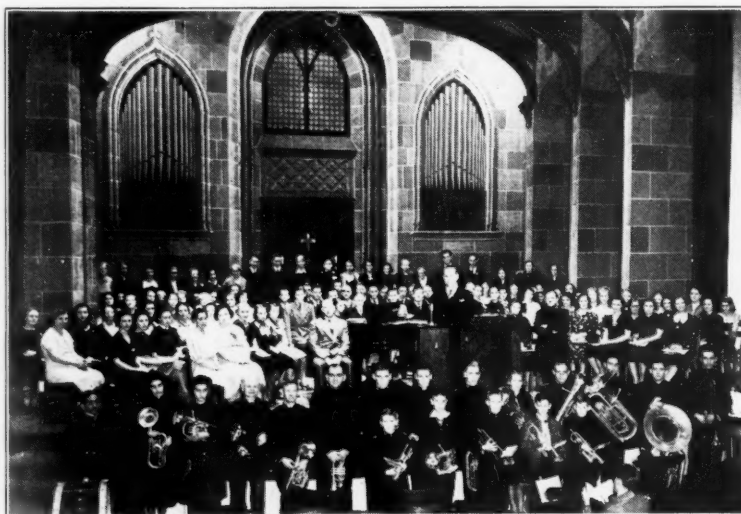
"The Lord wonderfully blessed and souls were saved," writes Raymond O. Nelson of the four-day service held in the Swedish Mission Church, Bessemer, Pa. From October 30 to November 13, they conducted a successful meeting in the United Brethren Church, Clarence Center, N.Y., U.B. Brubaker, pastor. The Nelsons had charge of the entire service, music, preaching, and boys' and girls' work. Many young people were saved.

In a victorious revival at Newberg, N.Y., in the Church of our Saviour, Reformed, Michael J. Anzalone had the

joy of leading a Roman Catholic high school girl into a glorious new birth in Christ. The girl was taken to a New York hospital shortly afterward and while there won a soul for Christ. November 7-20, Mr. Anzalone preached in the Faith Tabernacle, Spartanburg, S.C., having been called by J. A. Leland, radio evangelist. Souls were saved, families were united in Christ, and a great outpouring of the Holy Spirit was experienced. During the two weeks, Mr. Anzalone assisted in the daily broadcast.

As a result of Guy Green's services, November 9-20, in the First Presbyterian Church, Bradford, Pa., 21 persons who accepted Christ as their Saviour will be received into the church at the January communion. The pastor, F. Dean Miller, wrote of the good results of the engagement in the revival of church members and officials. A union revival for the Plain Grove Presbyterian churches near Slippery Rock, Pa., was conducted by Mr. Green, in which there were many conversions and accessions to the membership. During the meeting Mr. Green addressed 600 students of Westminster College of New Wilmington, and 900 students at Grove City College.

The Heffner-Sudenga Party reports a six-



Choir of 110 voices with Salvation Army Band in J. W. Troy's meeting in the Ninth Street Baptist Church, Cincinnati, Ohio. The meeting is reported elsewhere on the page.

in my office. I gave him one. He talked to me about God and I talked to him." The Judge confesses to the blessings he received and writes that they will never be forgotten. Young and old came to the Lord in the meetings and a new work of grace was wrought in the hearts of God's people.

The Ninth Street Baptist Church of Cincinnati, Ohio, was the scene of much blessing when J. W. Troy conducted a revival in November. The new building, which seats 1,500, was crowded nightly. Many city organizations brought delegations. A public address system was used in every service. Mr. Troy was magnificently assisted by the great Ninth Street Baptist Church Revival Chorus of 110 voices and the Salvation Army Band.

November 6-20 Edward Vanderjagt conducted a campaign in the Immanuel Baptist Church, Cambridge, Mass., H. L. Sthen-gaard, pastor. There were 70 who professed to receive Christ as their Saviour. It was a time of great blessing for the people of God, and there were many rededications. Mr. Vanderjagt also reports two weeks with the Christian Church, Manchester, N.H., when 55 professed conversion, a number of these being Roman Catholics. In the Baptist

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day meeting in the River Lake Gospel Tabernacle, Minneapolis, Minn., Luke Rader, pastor. A special feature was the xyloimba and vibraharp duets played by Miss Sudenga and Miss Margaret Wilson. The tabernacle band, choir, and men's chorus aided greatly in the campaign. In an eight-day campaign at the First Baptist Church, Hamburg, Iowa, J. Gilbert Hutchinson, pastor, there were some outstanding conversions recorded. Misses Hefer and Sudenga next went to the Porter Baptist Church, near Three Rivers, Mich., for a week of meetings.

Services conducted in the Methodist Episcopal Church, Ashville, N.Y., by the Tebo Gospel Party were well attended and resulted in over 60 decisions. November 1-13 a campaign was held by the party in the Methodist Episcopal Church, Three Springs, Pa. This was followed by a union meeting in Oxford, N.Y., with the Methodist Episcopal and Baptist churches co-operating. There were 61 who accepted Christ and a large number reconsecrated their lives to the Lord.

January, 1939

"God gave us an unusual meeting," writes John Carrara of his engagement in the Hydewood Park Baptist Church, Plainfield, N.J., Ralph Carr, pastor. From November 13 to December 4, Mr. Carrara assisted Lance Latham, pastor of the Northside Gospel Tabernacle, Chicago, Ill. The entire center was stirred and souls were saved. More than 1,200 attended some of the services. The choir of 70 voices rendered splendid support, as well as the male quartet and the gospel band. Mr. Carrara spoke over station WIND, Gary, Ind. More than 75 young people rededicated their lives to the Master.

C. J. Balfe, chaplain for the City of Chicago House of Correction, reports that the Lord has greatly blessed in his efforts among the inmates during November. Mr. Balfe reports 654 interviews and over 500 letters sent out. Thousands of tracts have been distributed giving the life stories of converts. There were 40 professions of conversion during the month. In addition to work among the prisoners, Mr. Balfe had ten services in the interest of young people in high schools, Sunday Schools, and young people's societies, for the purpose of pointing out the dangers of law-breaking. In one such service 20 came to the altar, in another 17, besides individuals he was able to reach for Christ.

The Thirty-first Annual Missionary Conference of the Gospel Church, Cleveland, Ohio, convened November 14-20. Several Bible teachers and missionaries took part in the program, as well as the local pastors. Gospel Church has a large roster of missionaries on the home and foreign fields. Herbert Mackenzie is pastor of the church.

O. G. Lewis reports good crowds and interest in meetings in the Twin City Gospel Center, Rock Falls, Ill. Many souls were saved.

There were 176 conversions and additions in the revival in Decatur, Ala., conducted by Hyman Appelmann. Homer Britton led the singing.

Beginning Nov. 6, Chris Pappas conducted special series at the Dixon, Ill., Gospel Tabernacle. There were a number of conversions and many came forward for consecration and for restoration. The blessing of God was in the meetings.

## EXTENSION DEPARTMENT NOTES MOODY BIBLE INSTITUTE

Dr. Herbert Lockyer held a series of meetings in the First Baptist Church, San Jose, Calif., the first week of November, and continued during the month in the same state, in the Beulah Tabernacle, Turlock; the First Presbyterian Church, San Pedro, and the Lake Avenue Congregational Church, Pasadena. The pastors were unanimous in their appreciation of the messages given and the interest they aroused.

The Sunshine Gospel Trio held meetings November 6-20 in the First Baptist Church, Collinsville, Ill., Percy Ray, pastor. There were 68 who professed conversion, and the several broadcasts over WTMV brought many responses. For two days the Trio was heard at the Baptist Church of Chilli-cothe, Ill., G. J. Bennett, pastor. November 27 to December 2 they did splendid work in the First Baptist Church of Chicago Heights, W. H. Peebles, pastor.

Ralph E. Stewart conducted an evangel-

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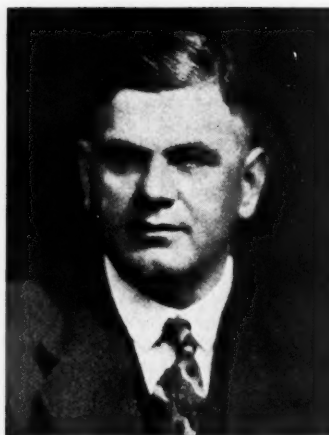
istic campaign in the First Baptist Church, Peekskill, N.Y., F. G. Ham, pastor. There were 22 who professed conversion. From November 27 to December 2, he held a series of meetings in the Grace Chapel, Grandville, Mich., George Tuinstra, pastor.

W. W. Shannon held a series of meetings in the St. John's Evangelical Church, Toronto, Canada, October 19 to November 6, W. A. Nisbitt, pastor. He held a very successful campaign in the Buffalo Presbyterian Church, Greensboro, N.C., November 13-27.

Dr. Max I. Reich's engagement in Newfield and Millville, N.J., November 13-25, with the Young People's Evangelistic Union, proved to be a great opportunity with this new enterprise. His next engagement, in the First Baptist Church, Hempstead, L.I., N.Y., E. H. Fischer, pastor, brought great joy to pastor and people.

Dr. Henry Ostrom held a series of meetings, November 3-13, in the Berean Church, Paterson, N.J., H. Alkema, pastor. The pastor wrote, "We are happy to have had Dr. Ostrom with us. He has a wonderful insight into the Scriptures, and that coupled with a rich and varied experience of many years' ministry, and a lovable way of presenting the truth, make it a real pleasure and privilege to sit under his ministry of the Word." At the Bethel Free Church, Chicago, Carl G. Olson, pastor, Dr. Ostrom preached November 17-20. From November 27 to December 2 he was the speaker at the meeting of the Valley Federation of Men's Bible Classes of Sayre, Pa., G. B. Gensemer, chairman of the committee.

Irwin A. Moon addressed interested audiences in Newark, N.J., and Denver, Colo. The Newark Gospel Tabernacle, George S. Schuler, director, was host to the meetings addressed by Irwin A. Moon and Ralph E. Stewart, October 30 to November 4; the Colorado School of the Bible sponsored meetings in Denver, November 10-13. There were 140 who professed conversion.



Jock Troup

Mr. Jock Troup, superintendent of Tent Hall, Glasgow, Scotland, was one of the prime movers in the great spiritual revivals among the fishermen of Scotland seventeen years ago. He is a "man's man," has a very keen sense of humor, wholehearted, warm, and has an adaptability that makes him one of the most popular teachers at religious gatherings. He took a major part in the Centenary Celebrations conducted by the Moody Bible Institute during 1937 in many of the metropolitan centers of the United States and Canada. He may be appropriately titled "The Prince of Mission Workers." In the December issue of the MOODY MONTHLY will be found the following comment concerning the coming visit of Mr. Troup by Dr. Will H. Houghton: "Mr. Troup will be available for a few united evangelistic campaigns in strategic centers, as he will remain in this country during the first six months of 1939 under the direction of the Institute. Correspondence for his services may be carried on with the Director of the Extension Department, C. B. Nordland, and inquiries regarding his services will be welcomed."

#### STRIKING SENTENCES

Had Moses chosen to hold the scepter of Egypt he would never have held the rod of God.

Had Moses not chosen the treasure of heaven, he would have died in Egypt a nobody instead of standing on the Mount of Transfiguration with the Lord to talk about His supreme sacrifice for the world.

You can know as much of the will of God as you are willing to obey.

Before there can be any service for God there must be a saving faith in the Lord and that service must be carried on by that faith.

Faith is believing what God says simply because it is God who says it.

If you love the Lord Jesus you will not even seek those things that belong to you. "Love seeketh not her own."

You can stay in Egypt and be saved, but you cannot do the will of God in Egypt.

Faith cuts through even the past circumstances of God. Faith never rests until it comes to the revealed will of God. Faith never rests until it is assured that it is obedient to the Word of God.—G. Allan Fleece.

#### FUTURE ENGAGEMENTS

M. J. Anzalone—February, Rockingham, N.C.  
Harry Beckman—Dec. 31-Jan. 8, Syracuse, N.Y.; Jan. 9-23, Brownsburg, Ind.; Jan. 23-Feb. 5, Washington, Ind.

Gerald E. Bonney—"The Bonney Workers"—Jan. 1-23, Duquesne, Pa.; Jan. 29-Feb. 20, Eldorado, Ill.; Feb. 26-Mar. 20, Portland, Me.; Mar. 22-Apr. 10, Middlesboro, Mass.; Apr. 16-May 7, Kane, Pa.

John Carrara—Jan. 3-15, Appleton, N.Y.; Jan. 18-Feb. 5, Milwaukee, Wis.; Feb. 12-Mar. 5, Wichita, Kan.; Mar. 8-26, Ottawa, Can.; Apr. 2-16, Zanesville, Ohio; Apr. 23-May 14, Nashville, Tenn.

Oscar Lowry—Jan. 2-Feb. 21, Los Angeles, Calif.

Raymond O. Nelson—Jan. 1-22, Newark, Ohio.

B. M. Rollins—Dec. 21-Jan. 5, Keyser, W. Va.

Sylvester Sanford—Jan. 1-8, Syracuse, N.Y.; Jan. 9-22, Muscatine, Iowa; Jan. 25-Feb. 5, Muncie, Ind.; Feb. 12-26, Lutz, Fla.; Feb. 27-Mar. 12, Tampa, Fla.; Mar. 14-27, Chase, Mich.; Mar. 27-Apr. 9, Chase, Mich.; Apr. 10-23, Albia, Iowa; Apr. 24-May 7, Hastings, Neb.; May 8-28, Campaign, Neb.; May 29-June 11, Yuma, Colo.

Muriel C. Smith and Guila M. Logue—Jan. 8-20, York, Pa.; Jan. 24-Feb. 5, Wrightsville, Pa.; Feb. 7-19, Milton, Pa.; Feb. 26-Mar. 12, Elkhart, Ind.

Gipsy Smith, Jr.—Jan. 8-22, Portsmouth, Ohio; Jan. 29-Feb. 12, Memphis, Tenn.; Feb. 19-Mar. 5, Henderson, Ky.; Mar. 12-26, Cuthbert, Ga.; Apr. 2-5, Davidson College, N.C.; Apr. 16-30, Clifton Forge, Va.; June, Wytheville, Va.

O. W. Stucky—Jan. 15-29, Detroit, Mich.; Jan. 30-Feb. 5, Detroit, Mich.; Feb. 12-26, Chicago, Ill.; Mar. 5-19, Cedar Rapids, Iowa; Mar. 26-Apr. 9, Florence, N.J.; Apr. 16-30, Cornwall, N.Y.

Harry W. Vom Bruch—January, Syracuse, N.Y.

Michael Walsh—January, Syracuse, N.Y.; February, Brooklyn, N.Y.; March, Bridgeport, Conn.; April, Springfield, Ill.

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62 pages. 7 3/4 x 5 inches. Zondervan Publishing House, Grand Rapids. Cloth, 50 cents; paper, 25 cents. W.H.H.\*

**The American City and Its Church**, by Samuel C. Kincheloe.

Ministers and other Christian workers who find themselves under the burden of an urban ministry will find illuminating facts in this book. Chicago workers will find it of special value, as Dr. Kincheloe's book is in a sense a religious picture of that city.

Trends are indicated in interesting fashion. A graph is given, for instance, which shows the tide of rural and urban populations. The rural line is a steady descent from 71.4 per cent in 1880 to 43.8 per cent in 1930. Correspondingly, the city line ascended from 28.6 per cent in 1880 to 56.2 per cent in 1930.

Of course, the emphasis in the book is sociological. One cannot help but wish the author had taken the Moody Memorial Church (not related to the Moody Bible Institute) into his reckoning.

177 pages. 7 1/2 x 5 1/4 inches. Friendship Press, New York. W.H.H.\*

**The Lesson Commentary**, by Charles P. Wiles and D. Burt Smith.

While intended primarily for the people of one denomination (certain changes being made in two of the lessons with that purpose in mind), this book will be valued by others for its thorough and scriptural treatment of the International Uniform Sunday School lesson. It follows the plan of previous years, the lesson outlined, introduced, interpreted, and applied.

319 pages. 9 x 6 inches. United Lutheran Publication House, Philadelphia. \$1.75. H.L.L.

**Arnold's Practical Commentary**, by B. L. Olmstead, Litt. D.

In comparatively brief space this book gives a full treatment of the International Uniform Sunday School lesson, including illustrations and departmental helps. A convenient feature is a brief Bible dictionary. The material is conservative and evangelical in its theology.

238 pages. 8 1/2 x 5 1/4 inches. Light and Life Press, Winona Lake, Ind. \$1.00. H.L.L.

**Filled with the Spirit**, by Richard Ellsworth Day, D.D.

Increasing in number are they who wait eagerly for additional golden utterances from the pen of the author of *The Shadow of the Broad Brim* and *Bush Aglow*. Pungency, penetration, yes, and spiritual power characterize every page of this day-by-day book. Rich and rewarding Scripture passages heading each page, are followed by the author's comment, reading which a quiet hour reverence and mode of thinking seem assured. We surmise that thoughtful readers will find themselves returning to certain pages many times. May the divine blessing rest upon Dr. Day to make certain the issuance of many more radiant pages for the edification of the saints.

390 pages. 7 3/4 x 5 1/4 inches. Zondervan Publishing House, Grand Rapids. Attractive gift edition, \$1.50. W.M.R.

\*Dr. Will H. Houghton.

**Preaching from Pictures**, by Kenneth W. Sollitt, A.B., B.D.

This is a book for preachers, suggesting new and varied ways to plan sermons and arrange effectively all details of the accompanying service. The author proposes that not often than once a month a suitable masterpiece, and usually only one, be made the central feature, designed to illustrate the sermon theme or else to present lessons which will constitute the sermon, because visual impressions are longest remembered and strongly re-enforce Scripture truths. Sixteen well known pictures in turn are reproduced, complete with hymns, prayers and sermon outlines to demonstrate the method.

Part II contains four chapters discussing the psychology employed and explaining the proper selection and use of picture material. This attractive book offers numerous helpful ideas, yet should be used with discrimination and its programs supplemented. As printed they frequently omit entirely the evangelical message and could be adopted by a Unitarian without alteration.

150 pages. 8 x 5 inches. W. A. Wilde Company, Boston. \$2.00. H.E.S.

**Ministers' Service Book for Pulpit and Parish Use**, compiled and edited by James Dalton Morrison.

This very excellent compilation of orders of worship, call to worship, invitations, prayers, orders of special church services, marriage services, funeral services, poems of consolation, benedictions, etc., is one of the most complete and practically helpful which has appeared in recent years. While all pastors of free churches will not wish to make use of all the material in the book, yet there is much of helpful suggestion which could profitably be employed in the interest of dignified worship.

268 pages. 6 5/8 x 4 1/2 inches. Willett, Clark and Company, Chicago. \$1.50. W.P.L.

**The Seventh Angel**, by Berry Stewart Crebs.

This purports to be a commentary on the book of Revelation. It contains much valuable material and its spirit is reverent. As to the exposition itself we cannot find ourselves to be fully in agreement. The date of the writing of the book of Revelation is made to be before A.D. 70. This, of course, means that the exposition must find its meaning in history instead of prophecy primarily. Even where the matter involved is not prophetic, it can hardly be said that the author brings forth the most vital meaning of the text.

193 pages. 8 x 5 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. P.B.F.

**The Greatest Words**, by Clarence Edward Macartney.

Dr. Macartney has chosen fifteen words, standing for the "great desires, fears, and emotions of men's hearts," has illustrated and demonstrated their meaning by incidents from the lives of men and women of the Bible, and thus prepared a unique and instructive series of sermons. Some of the titles are: The Saddest Word—Sin, The Most Beautiful Word—Forgiveness, God's Favorite Word—Come, and The Inevitable Word—Death. Preachers and laymen will profit from the reading of this book.

193 pages. 7 1/4 x 5 inches. Cokesbury Press, Nashville. \$1.50. H.L.L.

**It Takes Faith to Walk with God**, by William Hazer Wrighton.

This booklet contains a Bible conference address on faith, from which it takes its title, and a longer message on spiritual growth. The author writes with his usual clarity and charm, and is always true to the Word of God.

27 pages. 7 3/4 x 5 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. H.L.L.

**Maturing in the Ministry**, by Eugene Dinsmore Dolloff.

After twenty-four years of fruitful service in large Baptist churches adjacent to Boston, the author has produced this volume, a Book of the Month Club selection, which we unreservedly commend to all preachers and pastors. His conception of the ministry is high and inspiring, his attitude friendly and hopeful, his thought scriptural and spiritual, and his literary style attractive. His own illuminating ideas and wise suggestions regarding many problems faced by every minister are supplemented by quotations from others who have written out of wide experience. A minister's loneliness, his clinics for youths and adults, his goals and recreations, and the needful plans for successful service, are among the subjects helpfully discussed.

215 pages. 7 1/4 x 5 inches. Round Table Press, New York. \$2.00. H.E.S.

**Fascism in the English Church**, by a London Journalist.

The London Journalist is Newman Watts, who now has ten books to his credit, the total printings of which have reached approximately 100,000. *Why Be an Ape?* was an excellent dissertation on the weakness of evolution, and *Why Sunday?* was brought out at time when the Sunday Entertainment Act had just passed into law. In his latest book, the author sees in modern movements efforts to set up an ecclesiastical dictatorship in the place of democratic Christianity as at present constituted in the Church of England. The Appendix is most significant as it briefly explains the frontispiece, in which Protestant evangelical Christianity is seen under the combined fire of Romanism, ritualism, modernism, rationalism, communism, false cults, worldliness, and Church union, with the striking observation that as these destructive agencies come nearer the objects of attack they get nearer to each other.

112 pages. 7 1/4 x 4 3/4 inches. Harry E. Walter, London. 90 cents. C.H.B.

**Prisoner of War 31,163**, by Ernest Pye.

The biography of Bedros M. Sharian, an orphan Armenian, who as a young man in a Christian college was drafted into the Turkish army and served through the entire ten months of the Gallipoli campaign. While acting as official interpreter he was falsely accused of disloyalty, arrested, court-martialed, but by a providential circumstance was promoted instead of executed. Following the withdrawal of the British army from the Dardanelles, his regiments went into action against General Allenby at Jerusalem, where he was captured and interned as prisoner of war 31,163. His exceptional intelligence and ability led the British to enlist his services as an interpreter, and later as a cavalryman he experienced the joy of assisting the English chase the Turks from the Holy Land. The war journal so faithfully kept by this Christian soldier not only reveals these thrilling experiences, but much of the inside history of the conflict and the changes it made in national relations in the Near East.

202 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.50. C.H.B.

**The Way into Blessing**, by H. T. Rush.

While there is much helpful material in this little book, which is designed to be an emphasis upon the need for and the way into "the fullness of blessing," some may feel that certain expressions used throughout the book, such as "sin and self die out in us," and "the baptism of the Spirit," referring evidently to a work after conversion, may prove to be a bit misleading to some readers not thoroughly established in the truths of grace.

89 pages. 7 1/4 x 4 3/4 inches. Zondervan Publishing House, Grand Rapids. 40 cents. W.P.L.

### A Call to Prayer, by Vivian Ahrendt.

In this helpful collection of devotional studies the author has made generous use of well-chosen paragraphs from such sources as Spurgeon, Moody, F. B. Meyer, and others. The material is presented in a form which is sure to appeal to the reader, be he preacher or layman. A wide range of practical subjects is covered: Prayer, Suffering, Temptation, Burdens, Worry, Faith, Testimony and others. 159 pages. 7 1/4 x 4 3/4 inches. The Warner Press, Anderson, Ind. \$1.00. W.P.L.

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14 pages. 7 1/4 x 5 3/4 inches. Fundamental Truth Publishers, Findlay, Ohio. 20 cents. W.P.L.

### Wonder Working Prayer, by F. W. Pitt.

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143 pages. 7 1/4 x 4 3/4 inches. Marshall, Morgan and Scott, London. \$1.00. W.P.L.

### Out of the East, by William A. Stanton.

The author, who has been a missionary in India for over forty years, sheds new light especially upon the Sudra movement toward Christ. These sturdy, middle-class, caste tribes have been deeply influenced for decades by the outcaste untouchables, many of whom for years have sustained intimate servant relations with them. Dr. Stanton's discussion of the mass movement among the latter is enlightening, but especially valuable is the information which he vouchsafes on the historic Lone Star Mission among the Telegus. The book increases its appeal through the inclusion of several sketches of great Indian personalities, like Pandita Ramabai, Sadhu Sundar Singh, and Narayan Vaman Tilak, the Christian poet-saint.

192 pages. 7 1/4 x 5 1/4 inches. Fleming H. Revell Company, New York. \$1.50. J.R.R.

### Three Thousand Questions and Answers, by R. M. McGlathery, D.D.S.

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189 pages. 8 x 6 inches. Religious Distributing Company, Decatur, Ala. \$1.00. C.H.B.

### Scripture Memorizing for Successful Soul-Winning, by Oscar Lowry.

This is the fourth edition of this new system of Scripture memorizing that has proved to be so practical and effective. This is one of the approved textbooks of the Evangelical Teacher Training Association, and has already found acceptance by many teachers in personal evangelism as one of the best courses of study for the important work of soul-winning.

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26 pages. 7 1/4 x 5 1/4 inches. Zondervan Publishing House, Grand Rapids. 25 cents. H.L.L.

### The Book of Beginnings, by Alexander Marlowe, Th.D., S.T.D.

This book, which is dedicated to the late Dr. James M. Gray, was written at the suggestion of the late Dr. Robert Dick Wilson, who urged the author to undertake a translation of the book of Genesis that would bring out the marvelous poetry hidden away in the original Hebrew. Dr. Harry Rimmer, who writes the Introduction, says: "While this book will in no sense of the word displace the authorized translation, it will nevertheless explore for the readers the by-ways and collateral issues with which the text of Genesis teems."

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### The Blessed Life, by Calvin B. Waller, D.D.

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### The Gospel of the Dawn, by Alexander Frazer.

The author has made three classifications of the messages in this book—gospel addresses, convention addresses and special addresses. All are excellent and reveal a thorough knowledge of the Scriptures, a truly evangelical viewpoint, an obviously rich experience in service, and a peculiar gift in expression of divine truth.

The chapter bearing the caption Elected, Redeemed, Sealed, which is an exposition of a portion of the first chapter of Ephesians, is one of the clearest and most helpful, in our opinion, which has appeared in recent years. The chapter, An Evangelistic Campaign—Before and After, will prove exceedingly helpful to Christian workers who read it. The book is to be highly commended.

144 pages. 7 1/4 x 4 3/4 inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

Moody Monthly



**The Singing Church**, by Edmund S. Lorenz, LL.D., Mus. Doc.

The name of Dr. Lorenz in the field of sacred song is one of high authority. His books, some five or six of them, are prized by all close students of hymnology. Of the present work its author says, "It has been my ambition, not to be pre-eminently scholarly, but rather to be pre-eminently helpful." This purpose has been effectively achieved. Dr. Lorenz is always keenly analytical, giving such visible structure to his chapters that details stand out and are easily sighted and grasped by the reader. This work is not anecdotal; rather does the author stress emotional values and offers a wealth of practical counsel for the selection and use of hymns. With a rich table of Contents at the front, and two extensive Indexes at the rear, almost any desired item of interest can be readily located for study. The library will be enriched by this volume, for it is not a mere grazing over of the green pastures of other worthy works.

298 pages. 7½ x 5½ inches. Cokesbury Press, Nashville. \$1.50. W.M.R.

**The Human Quest and the Divine Plan**, by William Hazer Wrighton.

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165 pages. 7½ x 5½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

**The Faith of the Church**, by Charles M. Jacobs.

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114 pages. 7¼ x 5½ inches. United Lutheran Publishing House, Philadelphia. \$1.00. J.R.R.

**The Precious Jewel of the Word**, by W. A. Rice, M.A.

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99 pages. 7½ x 5 inches. Zondervan Publishing House, Grand Rapids. 80 cents. I. McC.

**Reigning in Life**, by J. East Harrison.

This book is a collection of heart-to-heart talks on God's provision for victory over sin. A heart-searching book, which contains in understandable language a challenging appeal to living a victorious life. The book abounds in scriptural quotations and practical illustrations, which show the reader how one may enter into the victorious life.

212 pages. 7½ x 5½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. H.E.G.

**Love's Necessity**, by Calvin P. Swank, S.T.D., D.D.

True to his title, the author has given to us in beautiful, well-worded sentences and often in picturesque language, a series of impressive meditations on "The Cross, Love's Necessity." In His vicarious suffering on the cross, Jesus Himself demonstrated the fact that "love is helpless in its own defense. . . Love cannot defend; it cannot retaliate; it cannot even evade." In reading these nine short chapters slowly, thoughtfully and prayerfully, the reader finds his heart lifted into the very presence of Christ and into a sense of the fellowship of the suffering of Christ.

95 pages. 7¼ x 5½ inches. Fleming H. Revell Company, New York. \$1.00.

E.S.M.

**Practical Prayer**, by Hugh Redwood.

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158 pages. 7¼ x 5½ inches. John Ritchie, Ltd., Kilmarnock, Scot. 60 cents. W.M.R.

**Searching the Scriptures**, by J. E. McKee.

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330 pages. 8 x 5 1/4 inches. Fleming H. Revell Company, New York. \$2.00. C.H.B.

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111 pages. 7 1/2 x 5 inches. Sunday School Board of the Southern Baptist Convention, Nashville. Cloth, 60 cents; paper, 40 cents. I. McC.

### Finger-Tips on Glory, by Reginald Kirby.

This book, which finds its title in the caption of the first chapter, is a collection of unusual Bible studies on a variety of themes. The author, a Baptist preacher in Australia, reveals a thoroughly scriptural and scholarly approach to the subjects of which he treats, and yet has expressed his thoughts with such simplicity that all may profit by the reading of these studies. There is rich material here to furnish inspiration and help to preachers and teachers of the Word.

120 pages. 7 1/2 x 4 3/4 inches. Marshall, Morgan and Scott, London. 40 cents. W.P.L.

### Music in the Religious Service, by Ruth Pushee.

This book of less than 100 pages is of such pith and quality that it must not be regarded as a primer, rather it is a condensed record of the evolving of sacred music from the ancient time. A Bibliography at the end of the book is made to designate the source of much quoted matter in the body of the volume. The dozen brief chapters and summary are a repository of worth-while information.

92 pages. 7 1/2 x 5 1/4 inches. Fleming H. Revell Company, New York. \$1.00. W.M.R.

### Illustrated Hymn Talks, by Stella O. Barnett.

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90 pages. 7 1/2 x 5 1/4 inches. Fleming H. Revell Company, New York. \$1.25. W.M.R.

### The Growing Christian, by Joseph T. Watts.

This book was written as a part of the Christian Life Series of studies in the Baptist Adult Union Study Course, and is a suggestive text for any adult group that earnestly seeks to know the truth of God's Word concerning growth in grace, stewardship of possessions, self, time and the gospel, growth in spiritual service, loyalty to Jesus, and Christian citizenship.

136 pages. 7 1/2 x 4 3/4 inches. Southern Baptist Sunday School Board, Nashville. Cloth, 60 cents; paper, 40 cents. H.E.G.

### Holy Bible.

The Oxford University Press is commemorating the fourth century of the open English Bible this fall, by the publication of their latest edition of the Bible styled the Oxford Garnet 16mo edition. It is the largest type and easiest to read text Bible in a volume of this size. Reference to the various books of the Bible is facilitated by the book title headings at the top of the pages being set in bold type on the extreme left and right. There is an excellent indexed atlas with twelve full-page maps in color. This edition has omitted both references and helps, but while the former are dispensable, the inclusion of the latter would have made this a more useful volume for the Bible student. The large type and self-pronouncing feature will enhance its value for public reading.

1319 pages. 7 1/2 x 5 inches. Oxford University Press, New York. \$4.75. C.H.B.

### Martin Luther, Oak of Saxony, by Edwin P. Booth.

This is a most interesting and fascinating brief biography of this great man. The author shows a good understanding of the contributing factors that made his life what it was. The book is not exhaustive nor detailed in its treatment, but rather analyzes the various aspects of Luther's personality in a way that is most satisfying. It is designed for the general reader.

261 pages. 8 3/4 x 5 1/2 inches. Round Table Press, New York, \$1.00. K.S.W.

### Let's Build, by P. E. Burroughs, D.D.

This book comprises a unit in the training course of the Southern Baptist Convention, but it will be appreciated by all church and Sunday School workers. Dr. Burroughs, who has already provided a splendid list of texts in Sunday School Administration and Church Supervision, is the secretary of the Architectural Department of the Southern Baptist Convention, and writes especially for the needs of the modern church. Fully one-third of the book is given to valuable designs for large and small buildings.

154 pages. 7 1/2 x 4 3/4 inches. Broadman Press, Nashville. 60 cents. C.H.B.

### Sign Posts to Safety, by Fred H. Squire.

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### Evangelize or Fossilize, by Herbert Lockyer.

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### Roaring Waters, by C. Kuipers.

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237 pages. 8 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.50. P.B.F.

### Conquering the Capital "I," by A. Lindsay Glegg.

This is a collection of addresses, in the inimitable style of this author, evidently given with young people in mind especially, containing rich food for all. Many of these messages were given over the radio in Great Britain, and others were delivered at young people's conferences and other gatherings. A wealth of exceedingly helpful material.

120 pages. 7 1/2 x 4 3/4 inches. Zondervan Publishing House, Grand Rapids. 40 cents. W.P.L.

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**God's Hell, and Other Addresses,**  
by William T. Nicholson.

This collection of evangelistic addresses is for the most part excellent, and indicates on the part of the author a genuine passion for the salvation of the lost. The messages are challenging, appealing and replete with splendid illustrative material. Some may feel, and perhaps rightly so, that in the chapter, *The Unpardonable Sin*, sound, scriptural exegesis may have been sacrificed to evangelistic fervor.

144 pages. 7¼ x 5 inches. Marshall, Morgan and Scott, London. \$1.00. W.P.L.

**The Rapture of Saints,** by Herbert Lockyer.

Seldom does one see so clear and concise a presentation of advent truths as is found in this little volume. The author has done exceedingly well in the assembly of interesting and pertinent facts involving practically all phases of this timely and vital subject. Chapter titles, such as *The Advent Outline*, *The Advent Attitude*, *The Advent Signs*, *The Advent Exhortation*, *The Advent Relationship*, are suggestive of the book's broad scope of treatment.

126 pages. 7½ x 4¾ inches. Pickering and Inglis, London. 35 cents. W.P.L.

**Studies in Hymnology,** by Mrs. Crosby Adams.

This book of beautiful format, large pages and attractive type proves to be a palatable feast to the reviewer. Studies is the word, for so rich and informative are the seven chapters that the *Review Questions* at the back of the book, suggesting that it be used as a textbook for study groups, are both logical and valuable. The author's fine enthusiasm, and her rare fund of authenticated knowledge, gleam from every page. The pages are not anecdotal; rather are they factual and instructive.

96 pages. 9 x 6 inches. Cokesbury Press, Nashville. \$1.00. W.M.R.

**G. Campbell Morgan: Bible Teacher,** by Harold Murray.

The intention of the author of this book is not to offer a biography, though biographical features here and there present themselves, but the author's aim is to present him as a teacher of the Bible. Evangelists and pastors are important, but the supreme need of the Christian Church is teachers of the Word. The book contains seven chapters. In the introductory chapter information is given as to how Dr. Morgan became a lay preacher. His service at Westminster Chapel is followed by pen portraits of him. This in turn is followed by a presentation of his methods and some examples of his style. Dr. Morgan is then presented in his relation to revivals, and closes with some personal reminiscences on the occasion of his Diamond Jubilee which sum up his own endeavors.

141 pages. 7½ x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.00. P.B.F.

**That Men May Know,** by Walter E. Kallenbach, Ph.D., Th.D.

A series of sermons, written and delivered publicly by this consecrated evangelist who, though deprived of physical sight through an accident several years ago, appears to enjoy unusual depth of spiritual vision. There is much excellent material in this sermon collection, dealing with subjects one should expect to find prominently emphasized in evangelism—sin, the sinner's need, the all-sufficiency of Christ, and faith in Christ alone for salvation.

One is certain, however, that some discerning readers will question the author's attempt to explain the personality of Jesus on pages 100 and 101. As one reads these pages, he feels that the mystery mentioned deserves worship and adoration rather than attempt at explanation. Then, too, there are occasional questions throughout the book which are apt to mar the reader's enjoyment of an otherwise splendid presentation.

146 pages. 7½ x 5½ inches. Zondervan Publishing House, Grand Rapids. \$1.00. W.P.L.

**Romans,** by William R. Newell.

This is a verse by verse study of this great epistle. It represents the lifetime effort of a notable teacher of the Word. Whatever helps one has on the book of Romans, he should secure this one. The greatest need of this hour is the mastery of this book. The genius of Christianity can only be apprehended in the light of this portion of revelation. We can readily agree with the late Dr. Frances L. Patton, that the only hope of Christianity is the rehabilitating of the Pauline theology.

577 pages. 8 x 5½ inches. Grace Publications, Chicago. \$1.50. P.B.F.

**Highways and Byways of the Civil War,** by Clarence E. Macartney.

The author is as interesting a writer as he is a forceful preacher, and in the midst of a busy pastorate he has found time to prepare eighteen volumes in religion and theology and five historical contributions. *Highways and Byways of the Civil War* is similar in content and style to *Lincoln and His Generals* and *Lincoln and His Cabinet*, but has proved much more popular, and this new and revised edition with two additional chapters reveals Dr. Macartney at his best. As a constant, earnest student he has not been content to draw his materials from written records, but in the vacation seasons of fifteen years he made personal pilgrimages to the battlefields in order to visualize the accounts and gather fresh material for his work, thus providing a new setting for an old story.

304 pages. 8 x 5½ inches. The Gibson Press, Pittsburgh. \$2.50. C.H.B.

**Moments of Comfort,** by Marie C. Turk.

From the sunshine of Arizona, but with a sweeter sunshine playing upon her heart, Mrs. Turk sends out her message that is deeply revealing of her knowledge of the blessed Comforter for one who knows the testings of invalidism. There are lines of exquisite beauty, and on every page is the clear echo of divine truth.

57 pages. 8¾ x 5¾ inches. The Lutheran Literary Board, Burlington, Iowa. 75 cents. W.M.R.

**John Three: Sixteen,** by R. L. Moyer, D.D.

Although many volumes have been written on the theme contained in John 3:16, one feels certain that nothing has been written which more beautifully and forcefully presents the truths of the gospel than this book by Dr. Moyer. Seldom is seen such obviously God-given ability to present the truths so concisely and with such well chosen diction and illustration. It is simple enough to be understood and enjoyed by a babe in Christ, and yet sufficiently profound to merit the careful and frequent study by the seasoned Bible student. This work cannot be too highly recommended, and it is hoped that it may have a very wide reading.

127 pages. 7½ x 5 inches. The Family Altar Bookshop, Minneapolis, Minn. Cloth \$1.00; paper, 60 cents. W.P.L.

**The Horizons of Stewardship,** by H. C. Webber.

Dr. Webber believes that the time has arrived for talking finances in a larger way in the church's program, and that income, property, and money should become subjects for study by Christian leaders in order to meet practical needs and—associated with that need—also the theoretical aspects of the "God and gold" concept. His investigations include the exploration of the philosophic, totalitarian, economic, social, and religious horizons. Stewardship is recognized as the great antidote to covetousness, which is specified as the occasion for the prevailing unrest of modern times. Covetousness blinds the soul to the real value of the things of life, but the stewardship perspective of things is intense realism. While of interest to the individual reader, this book is designed particularly as a text for class purposes.

119 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.25. C.H.B.

**Moscow over Methodism,** by Rembert Gillman Smith, D.D.

Every Christian, particularly every Methodist, should read this formidable array of facts and documentary evidence, explaining the amazing manner in which radical communism has insidiously gained a position of control midst a large group of denominational leaders.

The author shows a wide acquaintance with the communistic movement—its doctrines, its objectives, and its methods. The tragic manner in which this cult of violence has fastened its tenacles upon the very vitals of American life is laid bare in startling fashion. That it should have so many ardent advocates within the pale of Christian people seems well-nigh beyond credence, but the facts cannot be denied. Every Christian patriot should become familiar with the contents of such a volume. The foundations of the organized Church and the bulwark of our national life are at stake.

280 pages. 8¾ x 5½ inches. M. E. Church, South, Afton, Okla. Paper, \$2.50. W.H.H.†

**Doctor Ida, India,** by Mary Pauline Jeffery, M.D.

Dr. Ida S. Scudder is a unique personality, with a rare combination of gifts and capacities; and all she possesses has been dedicated unreservedly to the Lord Jesus Christ for service in His name among the needy women and children of India. God has wonderfully used her, so that today her name is one of the best known in India.

Both her father and grandfather were medical missionaries in India, the elder John Scudder, going out in 1819 with that first advance guard of intrepid souls who caught the vision which unfolded into our great modern missionary movement. While coming of a great family, Dr. Ida Scudder has attained unto distinction in her own rights, since she has built up one of the most outstanding missionary medical institutions in the world. The women's hospital and medical college at Vellore, of which she is president, is rendering a truly remarkable ministry in a land where womanhood has been so terribly debased—and has suffered unutterably because of the debasement. The book is both charming and challenging, and will take its place among the best missionary biographies of recent years. Naturally, it throws a flood of light on the social and religious life of India's millions.

212 pages. 8½ x 5½ inches. Fleming H. Revell Company, New York. \$2.00. W.H.H.†

**The Conversations of Christ,** by Archibald MacFayden.

A collection of forty-six brief discourses on outstanding teachings or experiences of our Lord, with foreword by the late F. B. Meyer. Very excellent for daily reading, or for use in connection with devotional periods in young people's conferences or camps. Scripture references are supplied which lead out to a wider meditation than might be suggested by the main portions on which the readings are based. A deep spirit of fidelity and devotion pervades the pages.

184 pages. 7¼ x 5 inches. John Ritchie, Kilmarnock, Scotland. \$1.00. W.H.H.†

**The New Testament and the Laws of Evidence,** by Harry Rimmer, D.D., Sc.D.

This is a presentation of the historical trustworthiness of the gospel narratives as examined and vouched for by the laws of evidence used in our courts of law today. The author puts the burden of proof upon the objector, namely, the destructive critic, but also proves from the laws of evidence that the facts recorded in the Gospels are historic. He deals with the following subjects: "The Legal Value of the Gospels of Evidence," "The Integrity of the Witnesses," "The Amazing Record of Critical Injustice," "The Firm Foundation of the Christian Revelation." The book is readable and convincing, and is much needed in these times when infidelity is rampant in the Church.

119 pages. 7½ x 5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. K.S.W.

†Dr. William H. Hockman.

(Continued on page 304)



# Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## HERE WE ARE

The new Administration Building is now the "at home" for all business and Faculty offices, save for the members of the Music Faculty, for that noble crew is doing business at the old stand, in the Music Building. How happily would these elect brethren be welcomed to the new area, were it not for "the noise they make." But the nature of their work makes an opulence of music imperative, and business administration does not thrive in that atmosphere.

About the middle of August, contractors whose specialty is the handling of printing presses, and like weighty machinery, began moving the printing plant belongings from the old stand to the basement of the new building. Already the dining hall at the north end of the basement had been released for school purposes, imperative need so ordering.

For many moons longing eyes have been turned toward the wonderful structure that has been taking shape on LaSalle Street through past months. Then came the day when J. Edward Stauffer, Buyer and Superintendent of Buildings, set a great force of movers to work. The chief janitor, John Amour, organized students of both the Day and Evening Schools for the orderly and fast-moving work. Systematically office after office was visited, after notification had been given, and these happy, smiling, accommodating men "walked over" desks, cabinets, files, library book cases, in fact, *everything* from the 153, the 158, and the Publication Building that pertained to office duties in the new building, and time required was less than two weeks.

As an indication of the satisfaction felt for what was done and how it was done, the Business Staff ordered entered in its journal formal resolutions of appreciation and of congratulations to Mr. Stauffer and his staff.

Different department heads are telling of experiences that carry a point. To quote Mr. Spratt of the Correspondence School: "Our examiners left their desks in the old building and in exactly one hour they were seated at their desks grading lesson papers in their new quarters." Fast work, and effective.

Mr. Stockburger, Comptroller, regarded the

transfer of the big board of keys, hundreds of keys! as some feat. Only three or four keys were misplaced.

Oh, yes, there was a bit of an accident—the only one. A box of metal plates was "spilled." Try lifting such a weight, and see if you can guess why it did not arrive right side up with care.

After the furniture of an office was in place, a group of men would enter with soap and water and every piece of furniture was washed and dried. Then followed the next team with furniture oil and polish, leaving bright, clean, sweet-smelling desks and cabinets. Fine work!

MOODY MONTHLY offices are on the eighth floor, at the south, and here visiting friends and former students will wish to call to renew their subscriptions, or leave new subscriptions for friends. Former students should call at the Institute and Alumni editor's office, room 609, to report items of interest to our readers.

## THE TORREY-GRAY AUDITORIUM

Alumni and friends of the Institute will give hearty and happy approval of the name that has been assigned to the new auditorium now in course of erection at the southwest corner of Chestnut and LaSalle Streets, just north of the Women's Building. The purpose to dedicate two chief lecture halls in the new Administration Building as memorials to Dr. R. A. Torrey and Dr. James M. Gray has been laid aside in favor of this more distinguished and wholly suitable recognition of two revered scholars and administrators whose names we all delight to honor.

The building has been planned by architects Thielbar and Fugard, who designed the Administration Building. Remarkable progress is being made on the basement portion that is now in course of erection. This will be roofed over for the present, affording a temporary hall that will seat 1,800. Present plans call for the dedication of this basement

auditorium during Founder's Week Conference, and this will be in use until money is in hand for building the main auditorium. Our dreams and aspirations call for prayer and sacrifice that this larger auditorium, to seat no less than 3,000, may be added without too great delay.

The picture of this structure, shown on page 272, shows a noble perspective, harmonizing with the gothic style of the Administration Building and changes that will be made on the front of the Women's Building.

The series of new structures, fronting on LaSalle Street—the Administration Building, the reconstructed Women's Building, and the Torrey-Gray Auditorium—will indeed present an impressive vista. May the day not be far distant when the completed work shall appear.

## ADDITION TO FACULTY

Harry Dixon Loes, an instructor in the Institute Summer School last July, has been called to serve on the Music Faculty and will



begin meeting his classes with the opening of the winter term. Since his graduation at the Institute in 1915, Mr. Loes has devoted twelve years to evangelistic work and nearly twelve years as director of Christian education and music, first in the First

Baptist Church of Muskogee, and for ten years with the First Baptist Church of Okmulgee, Okla.

Dr. D. B. Towner regarded Mr. Loes as one of the most efficient harmony students ever to be graduated from the Institute. He has since had post-graduate work at the Institute in the Christian Education Course, also has studied at the Balatka Musical College and the Metropolitan School of Music of Chicago. He has the Bachelor of Music degree from Brandon Institute, and for accomplishments in the church music and Christian education fields was elected to membership in the New York Society of Art and Sciences.

A warm welcome will be granted Mr. Loes, and many new students will recognize him as the composer of well-known gospel songs—"All Things in Jesus," "Love Found a Way," and many others.



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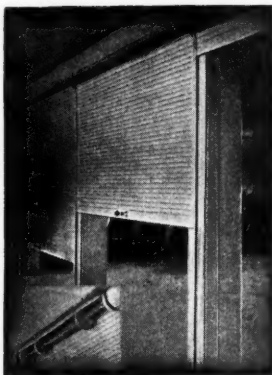
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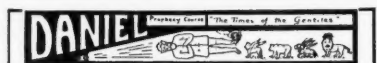
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## STUDENTS OF OTHER DAYS

Ernest S. Larson '35, was formally installed on November 6 as pastor of the Tabernacle Covenant Church, Chicago. An assembly of more than two hundred members and friends of the church had welcomed the pastor on the Friday evening before, when leading pastors and churchmen of the denomination, and local officials, gave cordial verbal assurances of welcome to the new pastor. His address is 710 E. 62nd Street, Chicago.

Harry S. Hammann '17, who on May 1, 1938, became pastor of the First Baptist Church, La Junta, Colo., had the joy on November 17, of leading his membership in the celebration of the fiftieth anniversary of the founding of the church.

Roy L. Laurin '21, has been called to be associate pastor of the Church of the Open Door, Los Angeles, Calif., and also becomes vice-president of the Bible Institute of Los Angeles. He is commended with enthusiasm by Dr. Louis T. Talbot '13, who speaks of the unusual success Mr. Laurin experienced as pastor of the Union Church, of San Gabriel.

C. Allan Goss '37, has in recent months witnessed thirteen conversions in his ministry at the First Baptist Church, Lexington, Ill., and has received twenty-one members into its fellowship.

Pauline C. Stradtman '25, who recently received a B.D. degree at Gordon College of Theology, Boston, is now dean of students and teacher of Bible at Mitchell College, a Presbyterian junior college, in Statesville, N.C.

Ralph E. Donaldson '31, and Mrs. Donaldson '33, have recently taken up residence at 1607 Evans St., Omaha, Neb., and Mr. Donaldson has accepted the pastorate of the Third Church in that city.

Paul Bauman '37, and Mrs. Bauman '37, are now living at Millington, Tenn., Mr. Bauman being pastor of two rural churches, at Millington and Lambert. They find many opportunities for service in this rural region.

John Entwistle '17, and Mrs. Entwistle (Helen W. Hart '21), after seven years of ministry in the First Baptist Church of Graham, Los Angeles, Calif., have again accepted a call to missionary service. "Formerly we labored among the Indians of India, until health conditions made our return necessary. This time we are permitted to labor among the Navaho Indians of Arizona, on the opposite side of the earth from India, but just as much in need of the gospel."

Robert C. Savage '36, has recently accepted a call to become assistant pastor to Dr. John Compton Ball, of the Metropolitan Baptist Church, Washington, D.C.

G. Otto Underwood '30, on November 1 became director of music in the Foster Park Baptist Church, Chicago. For the past nine years he has served in this capacity in the Kimball Avenue United Evangelical Church, Chicago, as well as conducting teacher training classes in several other churches in Chicago and vicinity.

Morgan A. Kizer '35, since his M.B.I. days has received the Th.M. degree from the Baptist Seminary of Fort Worth, Tex.,

and is now pastor of the Baptist Church, Saluda, N.C.

C. Heber Martin '32, and Mrs. Martin '32, are now located at Gilboa, W.Va. Mr. Martin is pastor of Meadow Creek, Sandstone, and Minnie Bell Baptist churches, and in addition does considerable evangelistic work each year. They would be glad to hear from their Moody friends.

William Sutherland '29, has recently entered upon a new pastorate, St. Paul's Presbyterian Church, Wiarton, Ont., where the Lord is continuing to bless his ministry.

William H. Swann '12, for the last two

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years has had part-time work with the Missouri M.E. Conference, located at Linneus, Mo. He is now in a three-point M.E. Church circuit, with residence at Lucerne, Mo. He looks forward with pleasure each month to receiving his MOODY MONTHLY, and asks prayers of the "family" for his work.

Paul L. Arnold '31, former president of the Alumni Association, and Mrs. Arnold (Anne DeYoung '29) now reside at Bement, Ill. While pastor of the Presbyterian Church in that place, Mr. Arnold will continue his studies at the University of Illinois, Champaign.

Cornelius Byle '34, is farming near Midlechurch, Man., Canada. He, with Mrs. Byle (Marion DeLeeuw '35) and baby Eleanor Ruth, recently visited the Institute.

Ethel Satterfield '30, reports the completion of the mission hall through which she serves the region of Leland, N.C. Though Bible work in the public schools is not now permitted, she is gathering children in churches after school hours, and the work goes on.

Joseph Keating, Jr., '18, has completed ten years of service with the City Rescue Mission, of Trenton, N.J. The annual report of the work reveals a wide range of service—spiritual and physical, and an outreach into family life where needs make their appeal. The number of men who professed to accept Christ during the year was 387.

## BORN

To Evan A. Sider '32, and Mrs. Sider (Lottie Chambers '32), a daughter, Kathryn Loretta, September 20, at Petersburg, Ont.

To Frank E. Longman '34, and Mrs. Longman '34, a daughter, Rachel Esther, October 5, at Rethi, Nioka, Aba, Congo Belge.

To Harold D. Burkholder '38, and Mrs. Burkholder '38, a daughter, Ann Elizabeth, November 17, at Quakertown, Pa.

To Tunis W. Mouw '36, and Mrs. Mouw (Eleanor E. Jung '37), a son, David John, November 4, at Grand Rapids, Mich.

To Floyd C. Chapman '32, and Mrs. Chapman, a son, R. Keith, October 31, at Alton, N.Y.

## MARRIAGES

C. Allan Goss '37, and Geraldine Greek '37, July 2, Chicago.

Clyde Douglas Council and Katherine Witherspoon Altman '36, October 20, Mullins, S.C.

Victor O. Augsburg '38, and Mary Jane Ross '27, October 30, Chicago.

Gordon Myers Whitelock '38, and Alice Brubaker '37, November 13, Houston, Tex.

## AT REST

Edward S. Sorvog '13, for many years a successful soul-winner in Seattle missions, met with sudden death in an automobile accident last July. Burial was in his home city, Port Washington, Wash.

Dr. William H. Abrogast, D.D. '99, entered into rest on October 24, at the home of his daughter, Mrs. Lynn Turner, in Monmouth, Ill. Among his pastorates he had served the First United Brethren Church, of Bloomington, Ill., for ten years, and for the same

length of time the Fairview Center United Brethren Church. He is survived by his wife, two sons, Dr. Lynn A., of Indianapolis, Ind., and Dr. Paul A., of Vincennes, Ind., and the daughter, Mrs. Turner, at Monmouth, Ill.

## THE MAN WITH A PERFECT CHARACTER

In the character of Jesus all contradictions meet. He was majestic, yet He was simple; earnest, but never fierce; calm, but never dull; mighty in power, but infinitely tender. His life was not pitched to a key of excitement, but could flow in quiet dignity and grandeur as the river moves serenely to its home in the sea. He was never spasmodic in His character. In His life were no great occasional efforts and then nothing.

He was born and laid in a manger, spent His life in a carpenter shop, brought up in humble circumstances in Nazareth. At thirty years He opened His mouth, and since then all the ages have been listening to the gracious words which came out of His lips. But not only gracious words, for He rebuked sin in a tone that burned into the soul like fire. He denounced hypocrisy in words that were hot and scathing and awful. But to the poor outcast He spoke in accents more soft and sweet than ever were articulated by mortal tongue. They were original, but not eccentric; holy, but not sanctimonious; serious, but not sour; stern, but not severe; tender, but not weak.

He was a Jew by birth and blood, but He loved the world. He had royal blood in His veins, but He was no respecter of persons. He moved among men; He spoke their language. He resisted their temptations and endured their hardships, experienced their sorrows, and yet He seemed to walk among the stars.

For Him to pray, was as natural as breathing. He was in constant touch with the unseen; the whole cast of His life was ethereal, but it was perfectly human. He had piety toward God, but beneficence toward men. He was just, but beautifully kind; temperate, but never austere; courageous, but never rash; humble, but not cringing; dignified but never cold; singular, but never affected; devout, but not ecstatic; independent, but never disrespectful. There was no defect or excess in His character, not too much of one value and too little of another. There was a most perfect balance of qualities.

It would be more easy to add a tint to the rose or a beam of splendor to the sunset glory than to amend the character of Jesus. How these opposite elements have struck me! There was never a character like that. These elements in Him which are opposite, combined in Him without a jar or discord. He was pure as a star, and yet He was tempted as man never was tempted. He fed the five thousand, and then He ate raw corn. He took money from the mouth of a fish, but He had nowhere to lay His head. He calmed the raging sea, but asked a drink from a Samaritan woman. He raised the dead, yet He died. He had a character of faultless symmetry.—Herbert W. Bieber, D.D.

Remember it is the very time for faith to work when sight ceases. The greater the difficulties, the easier for faith; as long as there remains certain natural prospects, faith does not get on even as easily as where natural prospects fail.—George Mueller.

Moody Monthly



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### The Station

**DEDICATED WHOLLY TO  
THE SERVICE OF  
OUR LORD AND SAVIOUR  
JESUS CHRIST**

### INTERESTING COMMENT ON RECENT BROADCAST

Some time ago the story of the conversion of Tod Sloan, famous race horse jockey, was presented over W-M-B-I in dialogue form. A very interesting response to the program was received recently from a listener in Gary, Ind. Her letter reads in part as follows: "A friend of mine informed me that some time ago you presented on your radio program . . . the life story of a great jockey, Tod Sloan. I am a very close friend of the Sloan family. There is, however, just one member of the immediate family, and that is Tod's sister, who is now living in New York . . . In a letter I received just today, she states that she hears your broadcasts quite frequently in her New York home. I would consider it a great blessing to us and our friend, Blanche Sloan, if you could possibly send me two copies of this story of Tod's life. We were unaware of the fact that he was converted before he was taken, and we thank God in our prayers."

### FOUND BY THE AIR WAVES

**Letters from Listeners  
Program Theme Song**

"I have been listening to your wonderful programs since last winter. I never knew you were on the radio

until I just happened to turn the dial, and heard that beautiful hymn, 'Make Me a Blessing.' Since then I am a regular listener, and can never express in words the comfort and encouragement your daily broadcast brings to me."—Indiana.

### Young People's Program

"I am sending one dollar for the radio work for the Young People's Program. I wish it were more. It is money I have earned myself. I am the eldest of five children. Your help has meant so much to me. I never had any experience in planning programs. Your programs are never dry. We used the Alphabet Meeting a few weeks ago. . . I want to thank you again for being such a help and blessing to our whole young people's department."—Illinois.

"May our dear Lord abundantly bless you all at W-M-B-I for the blessed ministry and encouragement I have received when at times I was almost ready to give up as it seemed so hopeless. Just then I would turn on the radio real low just to catch the message, and it seemed as if God had directed my mind and hand and also my heart to receive and obey. Many, many thanks to you."—Illinois.

### LETTER WEEK PLANS NEARING COMPLETION

Plans for W-M-B-I's annual Letter Week, scheduled this year for the early part of January, are rapidly nearing completion. The station's souvenir gift, which will be mailed free to everyone writing in to W-M-B-I during Letter Week, promises to be exceptionally attractive and very different from anything used in previous years. All W-M-B-I listeners will be eager to receive one of these gifts,

which are designed to bear witness to the gospel of Christ as well as to prove practically useful in the home.

### WITNESSING SALESMAN

One of our listeners believes in "killing two birds with one stone" while engaged in his daily occupation. In making his rounds as a salesman, he not only endeavors to sell his product, but also finds great joy in speaking a word for the Lord as the opportunity presents itself. In addition to witnessing by word of mouth, he has found a fruitful ministry in distributing W-M-B-I program schedules in the communities in which he labors.

### GRADUATES

The Radio Department takes this opportunity to express its appreciation for the services of two members of the December graduating class who have been faithful workers in the radio ministry for a number of terms. Those who will be lost to the work by graduation are Henrietta Schneek, a member of several vocal groups, and Gertrude Dixon, accompanist and member of vocal ensembles.

### NEW STUDIOS READY SOON

With work progressing steadily in W-M-B-I's new broadcasting quarters, it is hoped that the new studios will be ready for use the first part of January.

### W-M-B-I CRUSADE

On Saturday, December 10, W-M-B-I introduced into its broadcasting schedule a new program, known as the W-M-B-I Crusade of High School Men. The program, to encourage daily Bible reading and prayer, is heard regularly each Saturday at 12:45. All young men of high school age are invited to write for information concerning enrollment, addressing correspondence to the W-M-B-I Crusade, care of station W-M-B-I, 153 Institute Place, Chicago.

### MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

#### Sunday, January 1, 8, 15, 22, 29

11:00 A.M.—Moody Memorial Church  
12:30 P.M.—Organ and Vocal Music  
1:00 P.M.—Network Broadcast  
1:30 P.M.—Men's Voices in Song  
1:45 P.M.—W-M-B-I Round Table  
2:00 P.M.—Young People's Program

#### Monday, January 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service  
10:30 A.M.—Devotional Hour  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible  
3:30 P.M.—Songs of the Gospel  
3:40 P.M.—The Gospel in Print  
4:00 P.M.—Birthday Anniversary Program

#### Tuesday, January 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service  
10:30 A.M.—Home Hour  
11:10 A.M.—Chorus Time  
11:30 A.M.—Continued Story Reading

#### Wednesday, January 4, 11, 18, 25

7:00 A.M.—Sunrise Service  
10:30 A.M.—Shut-in Program  
12:00 M.—Midday Hour  
3:00 P.M.—International Sunday School Lesson  
3:30 P.M.—Hymns You Love to Sing  
3:45 P.M.—Question Hour  
4:15 P.M.—Studio Program  
4:30 P.M.—Message

#### Thursday, January 5, 12, 19, 26

7:00 A.M.—Sunrise Service  
10:30 A.M.—Music Faculty Program  
10:45 A.M.—Echoes from Mission Fields  
11:15 A.M.—Missionary Music

#### 11:30 A.M.—Continued Story Reading

12:00 M.—Midday Hour  
3:00 P.M.—Bible Quiz  
3:30 P.M.—Organ Melodies  
3:45 P.M.—Bible Marking Class  
4:15 P.M.—Message  
4:30 P.M.—Foreign Language Period

#### Friday, January 6, 13, 20, 27

7:00 A.M.—Sunrise Service  
10:30 A.M.—Radio School of the Bible  
11:00 A.M.—Friday Morning Songsters  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Hour  
3:00 P.M.—Radio School of the Bible  
3:30 P.M.—Music  
3:45 P.M.—The Dean's Quarter Hour  
4:00 P.M.—Hebrew Christian Broadcast  
4:15 P.M.—Trophies of Grace  
4:30 P.M.—Choir Class  
1:00 A.M.—Midnight Hour

#### Saturday, January 7, 14, 21, 28

7:00 A.M.—Sunrise Service  
10:30 A.M.—K.Y.B. Club  
11:15 A.M.—Teen-Age Bible Study  
11:30 A.M.—Church School Program  
12:00 M.—Studio Program  
12:15 P.M.—Organ  
12:30 P.M.—Young People's Program  
3:00 P.M.—W-M-B-I Singers with String Quartet  
3:30 P.M.—Radio School of the Bible  
4:00 P.M.—"Mother Ruth"  
4:30 P.M.—Foreign Language Period



January, 1939

## Book Notices

(Continued from page 299)

**Youth: Adrift or Alert?** by Wendell S. Brooks, Ph.D.

An earnest appeal to modern youth and to parents and teachers on their behalf for an understanding of their problems in this difficult day, and for courage and conviction in meeting them. The author knows and loves young people and has a message worthy of their attention and that of their interested elders. In our opinion the book would be stronger if it made more of the spiritual power available through regeneration, although it should be noted that the author does present the spiritual along with the inspirational.

92 pages. 8 x 5 1/2 inches. Meador Publishing Company, Boston. \$1.00. H.L.L.

**It Can Be Done!** by William Williams.

The subtitle is "Carrying out the Great Commission in Venezuela," where Mr. Williams labored for a long period of years. Almost all missionary annals are interesting, especially when they are filled with experiences and recitals that give an intimate picture of actual life. Mr. Williams' book may be called a history of his personal experiences in bringing the gospel to a desperately dark land. Perhaps it will prove of more particular interest to that body of believers commonly known as Plymouth Brethren, since the author is one of their number. Venezuela's desperate need and its plight are set forth in this book; against that dark background stands out the glorious saving power of a living Christ.

253 pages. 7 3/4 x 5 inches. John Ritchie, Kilmarnock, Scotland. \$1.00. W.H.H.†

**The Secret of Christian Joy,** by Vance Haver.

A collection of exceptional thoughtful and thought-provoking studies, from the heart and pen of one who sees in much of today's religious activity lack of reality and depth, and who suggests several foundational steps to spiritual recovery and blessing. The material is presented in the characteristic manner of the author—crisp, scriptural, straightforward—and will be read by all with great enjoyment and profit. Particularly choice, in our opinion, are the chapters "The Lost Axe Head," "The Secret of Christian Joy," and "If Any Man Thirst."

120 pages. 7 3/8 x 4 3/8 inches. Fleming H. Revell Company, New York. \$1.00. W.P.L.

†Dr. William H. Hockman.

If you would pray indeed, remember two facts: first, that you are in Christ, therefore close to the heart of Christ. Secondly, the Holy Spirit is in you.—Bishop Moule.

Prayer over your work makes your work living; work makes your prayer definite.—Bishop Chavasse.

Get thy tools ready, God will find the work.—Browning.

Once in a while, it is entirely true that truth is stranger than fiction. The true story of recent news is this. A young man,

God never blesses us just for our own blessing, but He blesses us that we might be a blessing to others.

Look at that man, Paul. Men called him a madman. I wish we had a lot of that kind of madness now. Some one has said, "If he was mad, he had a good keeper on the way, and a fine asylum at the end of the route."—D. L. Moody.

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### BOOKS

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**LADY GOSPEL MUSICIAN—PIANIST, SONG** leader. Children's worker, available to assist pastors or evangelists. Moody graduate. Box 104, Laceyville, Pa.

Kneel down, it will rest thee to pray;  
Then forward, for daylight is fleet.  
—Christina Rossetti.

## A CHALLENGE TO YOUNG MEN

The Latin America Evangelization Campaign, with headquarters at Costa Rica, issues a strong appeal in the current number of their paper, *The Latin American Evangelist*, which we would pass on to our young readers:

"Our headquarters at San Jose provide a unique training ground for missionaries. And in view of the many open doors, the many unevangelized fields throughout the continent, we want to put these training facilities at the disposal of young men and women who have heard God's call and who possess the gifts and educational preparation for the work. They should be above all things thoroughly consecrated and with a passion for souls. They should be well prepared scholastically and have graduated from a Bible school or seminary or its equivalent. They must be men and women of decided character, strong but not combative, possessing initiative but not headstrong. They should have at least some gift of leadership, because their main work will be the training of national workers, and the organization and administration of the evangelistic and pastoral work these native brethren will be able

to do so much more effectively than the foreigner.

"Two or three years of language study and work among the people will be an invaluable preparation for workers going into new fields. During that period they will become adjusted from the health point of view to a strange climate, to different food, and to new ways of living.

"In the work ahead of us there is a field of worthy men and women of the highest gifts and widest training, parishes with many thousands of souls for the young pastor, populous cities where the gospel has not been preached for the man with evangelistic gifts. There are rivers with hundreds of villages on their banks whose inhabitants can only be reached by the preacher-evangelist-medicine-man who can run a motor launch. There are places where hundreds of children are growing up without schooling; there are districts where a doctor is unknown and the people have no help in time of sickness. There is, in fact, work for all whom the Lord calls into His Latin American harvest field, and we are ready to help prepare them and send them forth."

Moody Monthly

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